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A VOYAGE

TO THE

CELESTIAL COUNTRY.

BEING

THE REEL IN A BOTTLE, FROM THE MANUSCRIPTS OF AN OLD SALT.

An Allegory.

BY

REV. GEORGE B. CHEEVER, D.D.

AUTHOR OF "LECTURES ON THE PILGRIM'S PROGRESS," "WANDERINGS OF A PILGRIM," "WINDINGS OF THE RIVER OF THE WATER OF LIFE," "VOICES OF NATURE," ETC.

THIRD EDITION.

NEW YORK:
CHARLES SCRIBNER, 145 NASSAU STREET.
1853.

(1852)

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PREFACE.

Doldrums is the name given by seamen to those parts of the ocean directly under the Equator, where they have neither North East nor South East trades, but baffling winds and calms. In the navigation of life all men fall into the Doldrum state some time or another. Too many persons, indeed, keep there a good part of their days, their sails seldom filled with the gales of the Spirit, and rarely, if ever, finding the trade-winds of success.

Now it may be well for all such, or for any others, whether on a tedious or quick navigation, to turn hither and try to make out how this reel got into the bottle, and how they can get it out, or wind off its lessons of wisdom. They will be sure to meet in these pages something to please, employ and profit them. They will find Peter and John genial companions, in whose society they can while away an hour, and be all the better for it.

This unique manuscript of an Old Salt, practically experienced in the navigation described, we have made into a book for all that get into the Doldrums, land-lubbers as well as sailors, and whether at sea or on the land, for everywhere life has its Doldrums, on ship or shore. It is for all, indeed, upon the voyage of life, whether they meet with driving gales, or with baffling winds and calms. It has been put into the present Editor's hands to revise and correct for the press, and introduce to public notice, because while intended for readers at large, it was thought to be especially suitable for a contemplated series of volumes, constituting a Library for the Sea. Hence the pertinence of its name.

The Editor takes the liberty to say, whether it pleases the Author or not, that the Old Salt is no mere crabbed fellow that has lived on salt junk all his days, till his juices are all dried out of him. But his humor is rich and generous, and he seems to be well skilled in the Nautical Almanac used in the navigation here taught, while the language and imagery of the Sailor's Epitome, spiritually at least, seem as familiar to him as the images of things that lay about the home of our childhood. He has also kept the eye of his Christian voyagers on all passing events to windward, while themselves steering steadily by Compass and Chart, and looking at all things from their own standpoint in their Heavenly Epitome, the Living Word their only rule. Hence the value of their comments upon the various crafts found launched upon these tides, and the practical wisdom of their own maxims of navigation.

All the meaning couched under the various names and

allusions may not be apprehended by every reader at a single perusal, but a second reading through the glass of the Word will make it clear. To all the King's Sailors, on the Land or Lea, of the Old World and the New, with earnest wishes for their good, the book is NOW DEDICATED by the Editor.

NEW YORK, NOV. 1851. H. T. C.

THE OLD SALT'S PREFACE

TO THE

SECOND EDITION.

With the thanks of the Old Salt and his friendly Editor for the kind reception of their Book by the people, a word seems necessary in regard to the title, misapprehended in some quarters, and possibly operating as a scare-crow at a gate-way, to keep some persons from entering. As long ago as we can remember, the *Reel in a Bottle* was itself a standing *allegory*, the very presentation of a *riddle*. We believe that in the minds of ninety-nine tars out of a hundred, the phrase may be recognised as indicating a *puzzle*, if not synonymous with the very word. We never dreamed of *A Reel in a Bottle* suggesting to any imagination the phantasm of a dance among bottle-imps, any more than of a temperance tea-party. The title is simply another name for an English or a Chinese Puzzle, which, constructed in thought, imagery, and language, instead of blocks, cards, or steel rings, may constitute what in this volume is endeavored to be realized, an instructive, thoughtful Allegory of Eternal Realities, and not merely a fanciful or amusing Dream. Our world, alas, is a dreaming world, in which they that are asleep act as if they were awake, and they that are awake too often seem to be asleep. It is also a world in which shadows are pursued as realities, and realities are treated as shadows. We wish to show, by shadows, the substances that stand behind, and the Great Sun, whose realities alone causes all the difference between light and shade. May the Book continue to be blest of Him, whose grace alone can ever keep the soul of the Pilgrim, by land or sea, in the King's own Highway.

New York, April 17, 1852.

PREFACE TO THE THIRD EDITION.

As this book is intended for all classes of readers, and as we have had to relinquish, for the present, the particular purpose of a series, and, therefore, this must stand alone, I have consented, in compliance with the wishes of the Publisher, to overhaul our craft a little, and somewhat modify the name, giving it a title more directly expository of its meaning. The voyage here contemplated is much more frequently made upon the land than on the ocean; and, therefore, the work cannot be restricted in its application, but we may say or sing, in the words of sea ballads—

> "Ho, all ye roving landsmen,
> Come listen unto me!"

An additional reason for giving the work a new title, and dismissing the annexation of an editorship (the labour of which was at first kindly undertaken by the Author's Brother, the Rev. H. T. Cheever, in reference to his intended series), is the fact that it has been thus published on the other side of the Atlantic,

with the title of "Incidents and Memories of the Christian Life." I am indebted to the respected supervision of my kind friend, the Rev. T. Binney, of London, for this arrangement, and it is indeed the Christian life which is here sought to be delineated; but I prefer, on the whole, the more allegorical title, as more purely in keeping with the character of the work. Accordingly, under this new rig (to maintain something of the nautical), again invoking the Divine blessing upon its influence, wherever it may come, the book is committed anew to the ever-varying tide of taste, character, opinion, and circumstance, and is once more commended by the Author, in accordance with the earnest well-wishing dedication of the former Editor, to all pilgrims and strangers, and all who have any idea of ever becoming such, whether by land or by sea.

New York, *Nov.*, 1852.

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A REEL IN A BOTTLE.

CHAPTER I.

BY WAY OF INTRODUCTION.

It happened on a time that the King of the Celestial Country, moved with compassion for the people of this earth, resolved to establish a connection between the Celestial Empire and our world, whereby any that chose might lay up their treasures in that heavenly region, and at an appointed time go thither to enjoy them. To this end a grand ship was prepared to take passengers across the great sea that lies between us and the Celestial Country.

While the vessel was a building, the people far and near had warning of it, and many looked on curiously, and some inquired into it with deep interest, for there were many communications from the

King continually in regard to it, and holy men of old spake about it as they were moved by the Holy Spirit.[1] The multitude were very indifferent and unconcerned, but some would now and then talk with the workmen, and though it took many generations to finish the ship, yet from the time when the first orders were given in regard to it, and the first beam laid for it, all who chose might have an interest in it, might have their names set down as passengers, and might be just as sure of all the benefits of it, as any of those who should be alive upon the earth when the ship was launched and sailing.

The Master Builder had all his plans perfect, and gave them for execution into the hands of persons in whom he could confide, and the vessel was a noble craft, as beautiful and grand to see as ever swam the waters. When the time drew near for the completion of the ship, the king said to some of his faithful seamen then living, "I tell you that many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them."[2] And after the ship was under sailing orders, a record was drawn up of a great cloud of witnesses that had before obtained an interest in her by faith, whose hearts were fixed upon the Celestial Country, and it

[1] 2 Peter i. 21. [2] Matt. xiii. 17.

was said that they were even as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. It was added that these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country; wherefore God is not ashamed to be called their God, yea, they desire a better, that is a heavenly country; FOR HE HATH PREPARED FOR THEM A CITY.[3]

Now the example of these believing and happy persons was not followed by as many as might have been supposed would take passage, when the glory of the ship and the full blessedness of the voyage were seen no longer as through a glass darkly, but as it were face to face.[4] For the hardness of men's hearts was exceeding great, and most of them were feasting and revelling just as when Noah entered into the ark, eating and drinking, marrying and giving in marriage, and neither believing nor caring concerning the Celestial Country. And the god of this world was everywhere at work in great power, blinding the minds of them who believed not, lest at any time the light of the glorious gospel of Christ should come to their notice, and the offers of salvation should per-

[3] Heb. xi. 12, 13, 14, 16. [4] 1 Cor. xiii. 12. [5] 2 Cor. iv. 4.

suade them to embark. And as when the deluge came upon the Old World the people mocked Noah and his Ark, which was a type beforehand of this great ship of salvation, so now many persons, when they heard, mocked, and even said that the King's recruiting officers were full of new wine, because, by the power of Divine Inspiration they spoke in all languages, and invited men everywhere in their own tongue, to take passage for the Celestial Country. Nevertheless, a great many did take passage, so that on one occasion three thousand[6] put down their names at one and the same time. And so it went on, till it seemed as if the whole world were going to turn sailors; but that happy time was yet a great way off.

Whenever the ship sailed, all that chose to go were invited. They were to ship once for all, being never to return to their native land, but to put into the King's harbor in the Celestial Country, far away, where mansions were prepared for them, and thrones, and crowns, and a great inheritance. It was said that their own country was to be visited and burnt up with fire, which would involve the perdition of ungodly men, and none could tell when that ruin might come; but it was certain; and the King's messengers were always telling the people to secure

[6] Acts ii. 41

their passage in season, so that none need have failed, though oftentimes very few paid any attention to the warnings.

The vessel might return, and it might not, in season to give the people another opportunity for the voyage; but it was entirely unsafe to rely upon that, and the King's messengers were continually repeating what the Holy Spirit had said, To-day if ye will hear his voice, harden not your hearts.[7] And the King himself had said concerning some who had made the experiment of waiting for another opportunity, and had lost the voyage and their own souls for ever, Be ye also ready, for at such a day as ye think not, the Son of man cometh.[8] Much was also said from one of the King's own parables, concerning those who came knocking after the door was shut, and could not get in; and this word also would be often sounding in their ears, *And while they went to buy, the Bridegroom came.*[9] But all this made very little impression, and things went on much as before; one to his farm, another to his merchandise.

Again and again the same things took place, although every effort was made to convince the people of their guilt and danger, and there was no want of allurements, and powerful motives working, to induce them to enlist under the King's flag.

[7] Heb. iii. 15. [8] Matt. xxiv. 44. [9] Matt. xxv. 10.

Indeed, the offers held out were ravishing beyond description, and every one knew that they were true, and it was often said that eye had not seen, nor ear heard, neither had any heart conceived the glory of the things which God had prepared for those who love him.[10]

And though none that ever set out on the voyage returned from the Celestial Country, to to bring back any news, yet it was said and well known, that they were in a region where there was no more death, neither sorrow, nor crying, nor any more pain,[11] and that there they were arrayed in white robes, with crowns upon their heads, and palms in their hands, and that they were before the throne of God, serving him day and night in his temple, and that He that sitteth upon the throne was dwelling among them, and that they should hunger no more, neither thirst any more, neither should the sun light on them, nor any heat, for the Lamb which is in the midst of the throne should feed them, and should lead them to living fountains of waters, and God should wipe away all tears from their eyes.[12] It was said and well known that there they saw the King's face, and that the King's name was in their foreheads.[13] Also the freedom of the Holy City was theirs, with its streets of gold and its tree of life, and

[10] 1 Cor. ii. 9. [11] Rev. xxi. 4. [12] Rev. vii. 9, 15, 17. [13] Rev. xxii. 4.

its pure river of the waters of life,[14] and there they went in and out continually, with an innumerable company of angels, and the happy fellowship of the spirits of the just made perfect.[15] The King's messengers used to talk much of these things, and moreover the Earnest of the Spirit was given to those who would obey the King, to bring all these things glowing to their hearts, and to make them anxious for the voyage, and willing to leave all and depart. On one occasion, Moses and Elias had even been seen in glory with the King,[16] but no sailor ever came back from the Celestial Country to tell about it.

All the conditions of the voyage were very well known, and all who went had to come, themselves, to the King, commit everything to him, and take the oath of obedience and love as his seamen, for all had to work their own passage. One of the King's names was Immanuel, GOD WITH US,[17] and one of the rules for all his sailor-pilgrims was this, *Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure.*[18] The King was also called, THE LORD OUR RIGHTEOUSNESS,[19] and one of the descriptions of himself was in these words, *I am the Way, the Truth, and the Life.*[20] It was well known that no

[14] Rev. xxii. 1. [15] Heb. xii. 22, 23. [16] Matt. xvii. 3.
[17] Matt. i. 23. [18] Phil.ii. 12, 13. [19] Jer. xxiii. 6. [20] John xiv. 6.

man could come to the Father, but by him, and that all heavenly seamanship was to be learned from him, and that he had his Father's promise to give the Holy Spirit to all who asked him. He also gave assurance that whatsoever things they asked of the Father in his name, he would give it to them.[21] He had said likewise, If a man will love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.[22] And many other precious promises he gave, and everything had been made sure in his own most precious blood, which he shed upon the cross for the forgiveness and eternal life of as many as would put their trust in him. And he used to add to all his promises, HIM THAT COMETH UNTO ME, I WILL IN NO WISE CAST OUT.[23]

Now it happened on an occasion when I was on a visit to those parts from which the King's ship was then just about to sail, that two of the inhabitants were much wrought upon by all these things, and were resolved to make the voyage together. I have also since then learned some history of the things they met with, which for the good of others I am determined to relate. They did not come to this good resolution both at the same time, for one was considerably in advance of the other, and was a good

[21] John xvi. 23. [22] John xiv. 23. [23] John vi. 37.

while in persuading the other to take the same stand. And doubtless he never could have prevailed upon him to do so against the ridicule of his ungodly friends and acquaintance, if it had not been for God's good Providence in bringing the man upon a bed of sickness, so that he was chastened with pain, and brought near to the gates of death, and greatly terrified in his conscience at the thoughts of the judgment to come.

Then his friend put in train upon him all the arguments he could think of to reach his heart, that he might be induced to enter his name as a King's seaman. He prayed with him again and again, and read to him the thirty-third chapter of the King's Book of Job, to show him God's meaning in such providences as had befallen him, that he might pray unto God, and that God might be favorable unto him. He told him of the time when once the long suffering of God waited in the days of Noah,[24] and of the destruction of the ungodly then, and how certain it was that a much worse destruction would overtake them, who refused to take passage in the King's ship, according to his invitation and commandment. He told him that if he would but begin seeking the Lord in earnest, he would find that as soon as he had come to a decision to embark on

[24] 1 Pet. iii. 20.

board the King's ship, the whole way would seem easy to him.

The men's names were Peter and John, and Peter was the oldest, though indeed there was not much difference in their ages. One day Peter says to John, What now? Don't you know that some time or another, if ever you get on board that ship as an accepted sailor, it must be in this way? You must leave all, and come to Christ.

Nay, said John, I begin to think I must *bring* all *to* Christ, for I find no heart to *leave* all, and yet, come to him I must. Now the question is, Will it be of any use to come so? Will he have me as I am? May I come to him for a heart to leave all and come, or must I stay away till I am willing to leave ALL?

Why, said Peter, I hope the Spirit of God himself has put it into your heart to ask these questions, for here you have touched the very evil; and I can tell you if you stay away from Christ till you are willing to leave all for him, you never will come at all. Yes, yes! You *must* come for a heart, and that will be *bringing* your heart. You must come for a new heart, bringing the old one, for as long as you stay away from Christ, you will never have any but the old one to bring him. It is only in Christ that we can be made new creatures, and not out of him. Old things

are done away, and all things become new in Christ,[25] but never away from Christ. So come; come any way, only come.

Well, said John, I'll try. And after he had been trying some time, a verse came to him in an Old Almanac, where he was looking for the weather,

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee
O Lamb of God, I come!

And that helped him very much, for it seemed to be exactly the language which the weather in his soul required. And after awhile he met with other verses belonging to the same, in the Old Almanac, and was glad to find them.

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within and fears without,
O Lamb of God, I come!

Just as I am, poor, wretched, blind!
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

[25] 2 Cor. v. 17.

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

And so he kept praying for many days, often saying, *Lord, I believe, help thou mine unbelief*;[26] until at length these expressions seemed to him to have some meaning; for at first, though he had tried to use them, it did not seem to him that he understood them, or felt them as he ought, but now they were like hidden things that seemed to be coming out into the light, and his words *meant* something, and he began to come to Christ; not merely for the sake of coming to him, but to *get* something. So things went on, till at length these exercises of the Divine Spirit so wrought in his heart, and the word of God got such power over him, that he was as much bent upon the voyage to the Celestial City as Peter himself ever had been; and so they concluded to set out together.

They two were the only ones at that time, for the place where they were was then very low in respect to knowledge and interest in the King's commerce; and though the people were willing to hear the King's messengers, yet they were so full of business, clearing and discharging vessels of their own, and

[26] Mark ix. 24.

having great warehouses full of merchandise, which they were busy selling, and a great many manufacturing establishments going on, and in fine, a great press of business of all kinds, that there was no heart to attend to anything else, and it was never convenient for them to put their own effects by, or to settle them up, so as to start upon the voyage. These two, therefore, were the only ones at that time, and so the vessel was put under their care, just as if they had chartered her for themselves alone.

They had all the provisions and instruments of navigation, a perfect and infallible chart, a chronometer that only needed care in winding, and a barometer that foretold all changes of the weather. They had instruments to take their reckoning by the sun, and also for lunar observations, and they had their log-books, and the best of spy-glasses, and besides all this, they had means by the faithful use of which, though it needed no little skill and attention, they might detect the direction and strength of unseen tides and undercurrents. They were indeed provided with everything that could help to make their voyage prosperous, sure, and successful. Besides this, there were some private stores with which they were cautioned to supply themselves, though for these also they must draw upon the King's storehouses by personal drafts from him; and also

some things for private adventure, which they were to make the most of, and to increase as far as possible during the voyage.

A note was put into their hands in regard to these matters, that they might be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ,[27] running after this manner: Besides this, giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.[28]

There was no quarantine for the Celestial City, because, if these things were on board, it proved that the vessel was one of the King's ships; and as to any plague, or danger of it, in the Celestial Country, there was no such possibility, for one of the laws of that country was this, The inhabitant shall no more say I am sick,[29] and nothing that defileth was ever permitted to enter into it.[30] Moreover, in the King's ship, and upon every sailor, there was the King's own seal, with a private mark read by himself in heaven, indicated by this inscription, The Lord knoweth them that are his; and also a more visible

[27] 2 Pet. i 8 [28] 2 Pet. i. 5, 6, 7 11. [29] Isa. xxxiii. 24. [30] Rev. xxi. 27

and common mark, read upon earth, Let every one that nameth the name of Christ depart from iniquity.[31] It was well known that every one having this earthly inscription visible as in fulfilment, had his name in God's book with the other seal in heaven. Yet many persons hoped for the last in heaven, without having the first on earth, without any anxious effort after the first; and such persons were very sure to be disappointed, since God's seal never left one side of the impression without the other, and either of them being entirely alone, was proved to be a forgery.

Now it so happened, in the good providence of God, that when the time came for them to set sail, everything was favorable, and the weather delightful. It was Friday, and according to the superstitions of many of the coasting vessels and seacraft of their native land, they ought not to have set sail on that day; for there were many who did not scruple at all to work in their own ships, and sail them out of port on the Lord's day, that would not have sailed on Friday on any consideration. However there were orders from the King of the Celestial country to disregard all such foolish superstitions, but to keep the Sabbath holy; so it being Friday was no reason to them for not sailing, but it being a fine day, they put out to sea with a strong breeze, which carried them

[31] 2 Tim. ii. 19.

speedily some hundreds of miles away from the coast of their native land.

At this they were much elated, for it was a good thing at the beginning to get such an impulse, and they thought they should make the voyage, perhaps, without encountering any of the dangers and difficulties they had heard described, as almost always met with. Added to this, by a mistake in their reckoning, before they had got accustomed to practical navigation, they several days put down in their log-book a much greater advance than they had made in reality, and as all their calculations were based accordingly, this mistake might have been attended with very serious consequences, for it made them remarkably confident and secure. They carried all sail, put on the top-gallant royals and skysails, and even got out their studding-sails, for indeed it was most inviting weather, and a most delightful breeze, and they felt animated to make the most of it, and a beautiful sight it was to see the rig of the vessel, and how grandly she ploughed the deep.

CHAPTER II.

LAND-LUBBERING IN THE COUNTRY OF SELF-CONCEIT.

They were to sail past the country of Self-Conceit, and were permitted on no account to enter any of its harbors, or to land anywhere on the coast, or to have any intercourse with the inhabitants, unless some of them should put off in boats, desiring a passage to the Celestial Country. And that country of Self-Conceit was put down in their chart, with a warning against the coast as very dangerous, and there were marks on the chart to signify some dreadful shipwrecks that had there taken place. But owing to that mistake in their reckoning of which I have spoken, they thought themselves much past that region of country, and so, taking no special pains to keep off, although the wind blew towards the shore, they coasted nearer to the shore than would have been prudent, even could they have counted on continued fine weather.

But this they could by no means do in that region, as they soon found to their cost. For it happened that opposite the mouth of one of the rivers, which from that country run into the sea, they were overtaken by a terrible storm, and the wind driving that way, with so little sea room that they were in imminent danger of striking, and dared not attempt weathering the point, within which the storm had caught them, they made shift to run up into the river, deeming themselves happy so soon to have got into quiet, smooth, and safe waters. But they knew not where they were, and they had better have kept out at sea and endured the storm, as the event proved. They thought at first they would only anchor there for the night, and when the sea became calm and the sky clear, they would resume their course in the ocean.

The next day it cleared off indeed, and the sea was inviting, but notwithstanding that the weather had changed, the wind still blew strong up river, so how could they get out of the harbor, not knowing the channel, and being unable to tack, for want of sea room?

Besides, the banks of the river looked so charming, and the whole country, as far up as they could see, promised so much to their curiosity, that they concluded to sail further up, intending to take advantage

of the first change of wind, and to put out to sea again. So they weighed anchor, and soon lost sight of the coast and the ocean. And now, as there seemed but little need of studying their chart, since there was no river navigation laid down there, they delivered themselves to their own speculations and imaginings about the new things which they were beginning to behold. They even thought it possible that Divine Providence had turned them into this river, so as to enlarge their sphere of observation and experience, and perhaps open through them a new mine of theological learning, almost a new revelation. For the air of the country began to take effect upon them, and they looked back upon what seemed to them their low views, confined so closely to the lines traced for them in the King's charts, with something like contempt. They thought it became them to hold their minds open to conviction and improvement, let it come in what shape, or from whatever quarter it might.

They went a good way up the country, and what seemed very strange was that the river was broader and deeper high up in the interior; also it grew very winding in its course, and as the compass did not here traverse as they were used to see it, they could now hardly tell, to any certainty, which was East, West, North, or South. And as to the wind,

that seemed always to blow up river, let the windings of the river be what they might; and the further they went, the more delighted they were, for the country in every direction was enchanting; and though as yet they had conversed with none of the inhabitants, yet they could see the villages and beautiful houses and farms on the shores on either side, so that at length the desire awoke within them to go ashore for a while, and make some little explorations.

Accordingly they left the ship under guard, with orders to await their return, and took their departure. As they preferred to go by the green lanes and across the fields, because it was so much pleasanter travelling, they did not at first meet many people. The first person that spoke to them was a man engaged in tying down a balloon to a stake in the field, and he gazed at them with some curiosity, as they wore the King's naval uniform, which, though very simple, was peculiar. He told them there was to be a great ascension here, and that the method of travelling by balloons was much occupying men's minds. He said, moreover, that a new geological survey of the world had just been ordered by the Royal Academy of that country, and that the Mosaic account of the creation must either be renounced or spiritualized, and that, to save the credit of the Bible, they were pretty generally transcendentalizing the

whole thing, or regarding it but as the beginning of a higher revelation, which was to be interior and more illuminating, after which the first would be laid aside, the Old and New Testament being merely a revelation of the letter, while the new revelation would be a universal inspiration of the spirit.

These things were so far beyond the depth of Peter and John, that they would have thought the man was crazy, if he had not told them that the Word was only as the shrouds, by which one could get to the mast-head. Then they answered him that though the mast-head was an excellent place occasionally for a look-out, yet nobody could live there, and if the shrouds were taken away after getting there, it would be pretty difficult and dangerous to get back, nor could they sail the ship by the mast-head, but preferred the King's chart and compass.

The man then plied them with so much more of his jargon that their ears were almost stunned, and they were quite startled back into the mood of humble reverence and dependence on the Lord's Word and Spirit. And the King's word came into Peter's mind like fire, *Believe not every spirit, but try the spirits whether they be of God.*[1] Then, as some of the expressions which the man had dropped led them to suspect the wanton nature of the liberty, to gain

[1] 1 John iv. 1.

which he was for cutting loose from the Word, with his pretences to a higher inspiration and perfection, Peter asked him if he had not himself once served on board one of the King's ships. And he answered yes, and that not a few in his present country had done the same, but had now learned a freer way.

Then said Peter, These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.[2]

After this they went on their way with many

[2] 2 Pet. ii. 17–22.

misgivings. But they had not travelled far, when they came to a region where there were beautiful churches, or buildings which they took to be churches, and many other external signs of a religious people. Accordingly they did find there a people quite religious in their own way, but as Peter and John soon perceived, not according to the faith to be learned from God's word and the gospel. To their astonishment they found some who denied that the King of the Celestial Country was that Divine Being who was in the beginning with God, and who is God, and who became flesh for us, taking upon himself our nature, that he might bear our sins upon the cross, and die for our salvation.

And whereas the system of religion in the cross and in the love of Christ begins with self-abasement, the scheme of this people seemed to begin with self-exaltation. And whereas they knew the religion of the cross in its power to be a death to self and sin, they found that with this people it was turned into the cultivation of natural life merely, the example of Christ being consulted as an admirable guide, indeed, and a very wise, merciful, heavenly and comforting thing, but of the necessity of his death for them, or of their new birth and life in him by the Holy Spirit, they either had no idea, or no belief in it. Many of them carefully culti-

vated all the social qualities, and were people of much refinement in literature, and exceedingly genteel in their morality. The high cultivation of their native qualities they presented in proof that they needed nothing but that for an entrance to heaven. They thought it impossible that a community of such sweet farms, gardens, and pretty cottages, could ever be sent to any worse place in the spiritual world than heaven, and, indeed, most of them did never believe that there was any other place for souls but heaven.

Now when Peter and John told them what things they had heard from the King's messengers, and from the King himself, and how they were certainly true, and that the world and all that is therein will be burned up to the perdition of ungodly men,[3] they smiled and pitied their simplicity, and seemed no way disturbed in mind for anything that was to come.

As to the voyage or pilgrimage to the heavenly country, they said that such ideas were quite antiquated; and as to the burning of the world, they said that it only meant a transfiguration into a purer state, into which they themselves were already passing, so that every pound of guano which they put upon their fields and gardens to quicken vegetation,

[3] 2 Pet. iii. 7.

and every moral virtue which they cultivated, was a part of the flame of that threatened conflagration, and thus earth was to be transformed into heaven. They said, moreover, that a railroad was in process of construction, and had been carried already as far as the Delectable Mountains, and from there to the Celestial City a joint-stock company had prepared a line of aerial steamers and balloons.

They gave them to understand likewise that a Mutual Insurance Company had been established, guaranteeing all travellers a perfect security from every danger by the way, and engaging a certainty of passage even at the latest hour, when, if the regular trains were all full, extra trains would always be sent on for the convenience of passengers. They informed them likewise of their system of through tickets, by which any traveller might spend a year or more at any intermediate station, as at the great town of Vanity Fair, or at the Gold Mines, where also was a great city, or anywhere else, as they might choose, and afterwards proceed, without loss, by the same ticket, which would be as good as ever, and just as available for entrance to the Celestial City.

Now Peter and John were for the moment taken all aback, as well they might be, by all these things, for the speech and preaching of them was as smooth as oil; and if they had not set out as common sailors

to work their passage, they might have been completely confounded. But though at this time, so far from the sea, yet their hearts clung to their ship, and from their own experience they knew there was an ocean to cross, and that it was not possible to get to the Celestial City without crossing it. Besides, they preferred a good sailing vessel to any steamer. So they said one to another, This is all very well for those that are righteous, but the books of science and the farms, and the Mutual Admiration Societies, will never keep the world from burning. It will never do for sinners like ourselves to stop here.

Then said John to his brother, Do you remember that Psalm where it says, My steps had well nigh slipped, my feet were almost gone.[4] Now it comes into my mind like a flame. If these things that the people here tell us were true, then verily we have cleansed our heart in vain, and washed our hands in innocency;[5] if we could say that we have done this, even as the Psalmist did. What need of a wearisome painful pilgrimage to heaven, if there is no hell?

Ah my brother, said Peter, that is a good Psalm to think upon, when so tempted. *Surely thou didst set them in slippery places.*[6] O, there is no truth in those vain hopes. When the end comes, then what will

[4] Psa. lxxiii. 2. [5] Psa. lxxiii. 13. [6] Psa. lxxiii. 18.

become of their tickets, and their insurance companies? How are they brought into desolation as in a moment! They are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image.[7]

Well, said John, I feel as though we had been dreaming, and the conversation of these men about their railroads and joint-stock companies, before the end, makes me think of the talk of the rich man in hell with Abraham in heaven, after the end.[8] Oh, that poor rich man thought he was one of these stockholders, but he found it was a great mistake. For alas, what shall it profit a man if he gain the whole world, and lose his own soul.[9]

Yes, answered Peter, and now I hear a voice saying to us, Arise ye and depart hence, for this is not your rest, because it is polluted, it shall destroy you, even with a sore destruction.[10] Oh, my brother, we have been here too long; we have no business here; we ought never to have come here. Let us be going.

So they thought. But there were temptations and trials in wait for them, of which they never dreamed when on board ship. One day, being tired with their journey, they were persuaded to taste a cordial of the country, universally used there, and it had a

[7] Psa. lxxiii. 18–20. [8] Luke xvi. 23. [9] Mark viii. 36. [10] Mic. ii. 10.

quality that made them light-headed, and for a season took away their sober judgment; and under this delusion they fell into the hands of some land-sharks, that had had notice of their being in those parts, and had followed them up from the sea, who stripped them of their means of subsistence, and almost of their clothing, and then turned them out of doors. They told them they were a couple of self-conceited fools for refusing to stop in that country.

And now for the first time Peter and John bethought themselves to ask the name of the country; a thing, the which, if they had done at the outset, and then examined their chart and instructions, they never would have left the ship, nor got into this difficulty. And, indeed, the moment they were told that this itself was the high and mighty country of Self-Conceit, they seemed like men amazed, but brought to their senses. They remembered now with shame their foolish feelings of elation on coming up the river, and they sat down by the wayside, and wept for very anguish at the manner in which they had neglected the precious heavenly instructions of their King, and even had began almost to despise their own humble and lowly views, when with contrite hearts they had waited on him, and trembled at his Word.

And now they were reduced to great straits, and

wished they had never left their vessel, and began to despair of ever getting back, especially as a change of weather set in, and the rains fell in torrents, and the roads became almost impassable. For though the ways of that region were well enough in dry and pleasant weather, yet in the rainy season they were nothing but a great bog. So the pilgrims again and again were plunged almost to destruction in pits and quagmires, and once or twice they were nearly lost in fording streams. They lost the way entirely, and could find no person in all that region who so much as knew the river where their ship lay. So they wept and mourned, and besought God to have mercy upon them.

They thought now, that any storm at sea was better to be endured than such misery. They thought, if they could once get back to the vessel, they never would leave it again, no, not for a day, on any consideration. They sometimes thought it would even have been better for them, if they were back to their native land, so as to take a new start, for they felt that so far from making progress towards the Celestial City, they had gone a great way backward. Their pride was most effectually humbled and broken, and with contrite hearts they struggled towards the quarter where they believed the ship lay.

Ah Peter, said John to his brother, as they were painfully working on in that direction, this will be sad stuff to put in our log-book. Who would have thought that a few steps could have led us so far out of the way?

A few steps indeed, said Peter, I think we have taken a great many, and the very first was wrong. What business had we, sailors, to leave the ship at all, and go cruising up a strange country, no where laid down in any of the King's charts as lying in our way, and no commission given us to visit it?

Alas, returned John, there is no excuse for us, and for my part, I am heartily sickened at the remembrance of such amazing folly, and self-delusion, and self-conceit, when I thought I was going on to great attainments. O how rightly is this land named! A man becomes a fool the moment he breathes the climate. Just in proportion to my lofty imaginings, I was going astray. Now, I hate the very thoughts of it. Though I were perfect, yet would I not know my soul; I would despise my life."

Well, said Peter, hold on there. I think this experience will not rot, if ever we get back to the ship. If you ever see me getting proud again, remind me of it. But I am afraid of all my sorrows, and I know that God will not hold me innocent. If

" Job ix. 21.

I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.[12]

And yet, only just think of it, answered John. How easy to go astray, without great watching! Lord, have mercy on us! I believe at the very first, it was only the indulgence of an idle curiosity; but it makes me think of the saying, Behold how great a matter a little fire kindleth![13] Alas! shall we ever get back? O how justly might the Lord leave us to wander here for ever, in a land of darkness, as darkness itself, and of the shadow of death without any order, and where the light is as darkness.[14]

Most justly he might, my dear brother, added Peter, and it is only because he is a forgiving God and Saviour, that he does not. But I hope we are on the right track now, though the night is coming, and it must be another day before we see the way back, if we ever do see it. But is there not a passage that says, Seek the Lord and ye shall live?[15] I am sure if we seek him, we shall find him.

Yes, said John, but the passage says also, Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba.[16] Now I think we have just neglected what we ought to have done, and done what we

[12] Job ix. 28, 30, 31. [13] James iii. 5. [14] Job x. 22. [15] Amos v. 6. [16] Amos v. 5.

ought not. These places where we have been wandering are as Bethel and Gilgal to us, full of transgressions. But the passage says also, Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning.[17] I see the seven stars even now, in the fall of the evening; and God, who made them, will not forsake us, though we have sinned against him. So let us not despair.

No, said Peter, not even if we die here. But the words come into my mind, Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. He will revive us, and we shall live in his sight.[18]

Well, said John, that is encouraging, and so is what follows; Then shall we know, if we follow on to know the Lord, His going forth is prepared as the morning, and he shall come unto us as the rain.[19]

And is there not also such a passage as this? answered Peter, I will heal their backslidings.[20] And even if there were not, has not the Lord Jesus said, Him that cometh unto me I will in no wise cast out.[21] Now returning is coming, and if we return, we shall be revived; and I am sure we have got a lesson that will last us many a day.

Thus they went on talking; but the greater part

[17] Amos v. 8. [18] Hos. vi. 12. [19] Hos. vi. 3. [20] Hos. xiv 4.
[21] John vi. 37.

of that night was spent in prayer, and they got but little rest, and with the earliest dawn they were on their way again.

And oh how their hearts were rejoiced, when, about sunset that same day, they caught a sight of the ship and of the river from a rising ground to which they had clambered. They fell on their knees and gave thanks to God, and then hastened on board.

There they found that during their absence a great trade had been going on between ship and shore, so that some of the most valuable of the goods that had been laid in for their sea-voyage were gone, and the hold was almost filled with strange productions. Some of their gold, silver, and precious stones, had been paid away for quantities of wood, hay, and stubble; for the crew were under a singular delusion, and thought these latter things of more value; and indeed if they had gone on much longer, every precious thing on board would have been thrown away, and its place supplied with whimwhams and vanities from the country of Self-Conceit.

And now they had great perplexity how to get back to the sea. For the wind continued all the while without any change, blowing up river, so that it was quite impossible, by any use of sails or rudder to move down stream. They were compelled to get

out the boats, for there was no time to be spent in waiting for a wind, and indeed they might have been waiting there to this day, had they done it; for the wind in the country of Self-Conceit always blows on shore, and at the season they were then in, the weather keeps the people shut up to themselves; and though sails are often seen passing up the river, they are seldom seen returning. So they made haste to man the boats; and all the long way that they had come up under a fair swift breeze, with all sail set, they had to tow back the ship, with great toil and pains, by rowing. It was slow and fatiguing work, to such a degree, that sometimes they were ready to give up in despair. Moreover, once or twice the inhabitants of the country tried to interfere with them, to stop their progress, and even fired on them; but they took no notice in return, and made all the haste possible towards the sea.

And at length they arrived at the mouth of the river, and were rejoicing to think how soon they would be again upon the King's highway, when all of a sudden the ship grounded heavily on a bar of sand that was not visible even at low water, and with all their efforts, they could not get her off. The winds and storms, together with the strong currents, are continually in that place shifting the sands, so that great shoals had been formed, which

were not there when they entered the river, and of which of course they were wholly unconscious, till the ship struck upon them. All these things, as they found to their cost, made it very easy getting into the country of Self-Conceit, but very difficult escaping from it. All the cargo that had been taken in up river, such as hampers of the various productions of the country, they had to throw overboard, and even the water-casks had to be stove, and only the remnant of water retained, which was in the ship before they entered the river.

And even then, the ship was not lightened enough, to float; and there they must have remained, getting deeper and deeper imbedded in the sand, had it not been that so near the sea the tide flowed high, and most happily for them was going low when they struck the bar, so that, if it rose high enough, the next tide, after all that they had done in the lighting of the ship, might float her.

And so it came about. The tide rose high, and accomplished for them what no human force could have done without it. They passed over the bar in safety; and now, as the wind began already to veer a little in their favor, they took in the boats, trimmed their sails, and casting themselves on the care of the Great King, whose highway they had gained, in a few hours they were joyfully tossing on the open sea.

CHAPTER III.

EXPERIENCE OF STORMS, AND THE HARBOR OF GOOD HOPE.

For some days they enjoyed the most serene and lovely weather, and were able to lay their course South, towards the trade-winds, where an old inspired navigator had said that the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.[1] Also another navigator in describing the same passage had said, The path of the just is as the shining light, that shineth more and more unto the perfect day.[2] They had now an interval of comparative rest and leisure, which they employed in putting things to rights, for the ship had been sadly neglected while she lay in that river, which they found, on examination, to have been laid down as the River of Vain Confidence. They had some hard work in overhauling their log, and

[1] Job xvii. 9. [2] Prov. iv. 18.

correcting the mistakes that had been made in their reckoning. Both Peter and John kept a separate journal for the sake of mutual comparison and benefit, and it was while they were at work upon these and other matters, that one day on deck, while the vessel was gliding steadily onward under a fine breeze, they had the following conversation :—

I think, said Peter, it is a great wonder and miracle of mercy that we got safe out from that country of Self-Conceit, and still more, that we were not buried for ever among the quicksands of the River of Vain Confidence. O what a narrow escape from destruction! And the sin and the danger were all our own fault, for we might have known better. I'm thinking what we can do to avoid such errors for the future; since we ought to have known by the log and chart together, when we were in the neighborhood of the coast of that country; and if we *had* known, I hope God would not have left us to such madness as that of running deliberately into danger.

Well, I don't know as to that, answered John; but I do know that a man will go anywhere, into any folly, if left to himself, so that he needs to have God search him continually, and show him what manner of spirit he is of. It is pretty clear that a more faithful self-examination is needed. My log-book is a sad sight, and it teaches me some very mournful

lessons, especially of late days; but I would not be without it for a great deal, for it helps me to survey the dealings of the Lord with me, and is encouraging as well as humbling.

I have heard of a fine young sailor, said Peter, who having read some things written by a grave old Salt in a tract concerning the log-book, conceived the idea that it could never be made a simple record of the work of grace, but the devil would have much to do with it. It distressed him exceedingly, and made him so scrupulous that he one day put into the fire a whole log of experiences very precious and sweet to him, because he was afraid of sin in keeping it. And the consequence was that afterwards, the devil, who as a roaring lion goeth about, seeking whom he may devour,[3] attacked the poor lad in a storm, and for want of that log almost succeeded in making him believe that he had never been in those seas, nor ever even set sail from his native country.

Well, said John, it is good, and Satan knows it, to record the Lord's goodness, and have it in remembrance. I know how Jacob used to do, for want of better materials. He set up an altar at Bethel, where the Lord appeared to him, and when he had wrestled with the angel and prevailed, he called the name of that place Peniel, because he had seen the

[3] 1 Pet. v. 8.

Lord face to face, and his life was preserved.[4] And David also used to set up such way-marks, and when he was very much cast down and discouraged by present difficulties, he used to go back and consider them.[5] He made a record of the battle with the lion and the bear, and when Saul tried to prevent him from fighting with Goliah, what does he but just turn over to that page in his log-book, and reads the account to Saul, and tells him that the same God who delivered him out of the mouth of the lion and the bear, would give him the victory over that uncircumcised Philistine.[6] Why! I wouldn't burn such a history on any account, if I had it. But indeed I pity the poor dear fellow you speak of, if Satan had the handling of him in a storm. It is bad enough in clear weather.

Why, said Peter, it is the storm that Satan takes for some, and the calm for others, according to what he knows of things aboard ship. If the crew are much at their ease, he will come any time. But to my thinking, we must take better care of our reckoning, keep a better look-out, and have the log overhauled daily. It wont do to give Satan the advantage, seeing we know so well how he works.

Just then, though it had been such fine weather before, a bank of clouds began to be visible in the

[4] Gen. xxxii. 30. [5] Psa. xlii. 6. [6] 1 Sam. xvii. 37.

horizon, and there was a sound like the muttering of distant thunder. Also the breeze fell, and the air round about seemed to stand stock still, as if it were waiting for something like an earthquake. This put Peter and John on the alert, and running to the barometer, they found the mercury falling, so that at once they ordered all sail taken in, and everything on board ship made as tight as possible. The hatches were battened down, and all was prepared, as well as could be, for a storm, since they knew not how heavy it might come, nor how long it might last. And come it did with great violence, so that there was no time to lose; for the gale swept like a whirlwind, and had there been anything left exposed for the wind to get hold of, it seemed as though the masts would have been taken out of the ship bodily.

The conflict of the elements was terrible. Sometimes the rain poured down as if the whole heavens had burst, and the thunder roared, and the lightning flashed incessantly. Then again it seemed as if the wind itself would beat both thunder and lightning. Not a word could be heard on board ship, and such a sea was raised, that the like of it they had never seen, nor even imagined possible.

Nevertheless, they would perhaps have gone through it unharmed, if it had not been for a little negligence at the helm, which just then needed the

greatest strength and watchfulness. For a slight sheer in the steering brought the broadside of a wave upon them with such tremendous violence, that almost everything went by the board. The bulwarks were wrenched down, and the whole companion way was carried off, so that the water rushed into the cabin and nearly filled it. The next moment the foremast was carried short off near the deck, notwithstanding that not a rag of canvas had been left exposed to the tempest.

Then said Peter, and he could not help groaning it aloud, so that John heard him, 'All thy waves and thy billows are gone over me!'[7] But John held his peace, for he was afraid of discouraging the crew, if they gave way themselves as in terror; but he thought at one time the end had come. Then he said within himself, Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.[8] And the words came to him, When I said my foot slippeth, thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my soul.[9] So they both looked to God with strong crying and tears, for they were in very great danger.

The storm did not abate, the night came down in pitch darkness, and everything was gloomy. To add

[7] Psa. xlii. 7. [8] Psa. lxxvii. 19. [9] Psa. xciv. 18, 19.

to their distress, the ship, which had seemed to have suffered no injury in her timbers, began evidently to leak, for on sounding, they found several feet of water in the hold. And now for the first time it occurred to Peter and John that she must have been weakened in some way, while grounded on the bar in the River of Vain Confidence; but all they could now do was to work at the pumps.

And here again they were terribly disheartened, and all hope seemed about to be taken from them; for though one of the pumps worked well, yet the other was nearly useless, and on trying to discover the cause, they found that a parcel of grain, which had been taken on board in the country of Self-Conceit, having been deposited near the bottom of the pump, and not at all cleared away, had swollen and choked the spaces, so that the water would not draw.

Now among the crew there were two named Contrition and Sincere, and they at once confessed that they remembered the putting in of that grain, and had themselves had a hand in it, and if any soul on board could get at it, it was they. So they volunteered, at great hazard and difficulty, because working in the hold was almost impossible at such a time, to get the evil out of the way. And indeed they labored with such despairing energy, that after

a while they did succeed in reaching the source of the trouble, and were so far enabled to remove it, that the pumps worked freely, and the ship was eased.

But the leaks were not to be got at, for it was no large leak, but a general injury, the effect of which would inevitably continue, while the ship labored so heavily, in such a tremendous sea. All they could do, therefore, was to keep the pumps going, day and night, which cost them incessant fatigue, so that they were almost dead from exhaustion. Then, too, there was not a dry place in the ship, where they could rest for an hour's sleep, but sleeping or waking they were wet and uncomfortable. And what between the storm and their own labors, the pressure was so great, that they had hardly time so much as to eat, and nothing could be cooked for them, so that their knees grew weak through fasting, and they thought if things continued in this state much longer, they should be reduced to utter despair. But they hoped they had seen the worst, though still the storm seemed unabated in its fury.

But all this while they had been driving before the tempest, not knowing where they were, nor how far they had gone, nor whether they were near any land or not; and as to steering a direct course, it was almost impossible, though they did what they could to keep the ship's head to the wind, in the direction

of the Celestial Country, for they were manifestly driving swiftly, somewhere or other, and well they knew that there was no help for them but in him who brought his people through the sea and through the wilderness.[10]

So they cried unto the Lord, Cause me to know the way wherein I should walk; hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like them that go down into the pit.[11] They resolved, if the ship must founder, they would go down heading towards the Celestial City. Then they thought they heard a voice, When thou passest through the waters, I will be with thee;[12] and they remembered the promise, Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.[13] They thought also, if the case was thus provided for, of those who were walking in darkness without light, that neither the absence of light, nor the presence of darkness, nor any of their perplexities or difficulties, were in themselves any proof that the Lord had deserted them, but rather a proof that he was only trying them, to see if they would stay themselves on him.

So they held on, hoping, though it seemed to be

[10] Psa. cxxxvi. 16. [11] Psa. cxliii. 7, 8. [12] Isa. xliii. 2. [13] Isa. l. 10.

against hope, and they knew not what was before them. But about midnight, some of the shipmen were convinced that they drew near to some land, and some of them even thought they could see the breakers on the coast. So they sounded, and found it about twenty fathoms, and when they had gone a little further, they sounded again, and found it about fifteen fathoms; and then, fearing lest they should strike, they cast out their best bower anchor, and wished for the day.[14]

For a time it was doubtful whether the anchor itself would hold, and if not, or if the cable parted, then all was lost; so they were in great anxiety and trembling. Besides, the day was long coming, and the ship rose and fell with such tremendous violence, laboring heavily, that some of the shipmen, who had held out to this hour, began to be seized with terror, and lost their wits to such a degree as to imagine that by deserting the ship and taking to the boats, they might stand some chance of salvation, for it seemed as if they must perish, and the great adversary put very black thoughts into the minds of some of them, so that they were even tempted to cast themselves overboard headlong.

But Peter and John with their own hands cut the boats loose, and let them fall off, and convinced the

[14] Acts xxvii. 28, 29.

crew that come what might, except they abode by the ship they could not be saved.[15] Then they called the whole ship's company together, and earnestly commended them all to God, and after a season spent in weeping and praying together, they felt that if it pleased the Lord that they should perish in the midst of their voyage, they would leave themselves with him, and to their last breath would try to be faithful to him. Then they took some meat, and Peter took bread, and gave thanks to God, in the presence of them all, and said, Into thy hands I commend my spirit; thou hast redeemed me, O Lord God of truth.[16] Also he repeated the words of Habakkuk, Yet I will rejoice in the Lord, I will joy in the God of my salvation.[17]

Now by this time the day began to break, and to their great encouragement a streak of the sky was to be seen in the horizon, just in that quarter where the hurricane with which the storm began had arisen, and as the light grew brighter it became very evident that the tempest was broken. Then said John, as he pointed to the morning star through a rift in the clouds that were hurrying away, Weeping may endure for a night, but joy cometh in the morning.[18] Nevertheless, they were still sorely afflicted, and they

[15] Acts xxvii. 31. [16] Psa. xxxi. 5. [17] Hab. iii. 18. [18] Psa. xxx. 5.

felt that God had taken them out of the very jaws of destruction, and how it would end even yet they knew not.

However, as the gale abated, the sea went down, and as soon as it became clear, they found they had been driven a great way during the tempest, but not so much out of the way as they had feared, for they were not far from an admirable and safe harbor called Good Hope Harbor, situated at the bottom of a bay called the Bay of Good Hope, where was one of the King's own dockyards, and a dry dock, built by order of the King himself, after a pattern sent from the Celestial Country.

This Harbor and Bay lay in the middle of a coast of great reach called Experience, past a part of which they had been driven; and as the wind was now fair for rounding the point, within which they had been carried to their present anchorage, they shook out their sails, weighed anchor, and trimmed their course to gain the favorable shelter. They were not long in reaching it, notwithstanding the leaky condition of their vessel; and here in the harbor of Good Hope they found a friendly people, and everything necessary for examining their injuries, and refitting. The people of the town were under the King's laws, and had orders from him to use

hospitality without grudging,[19] a thing which they were also forward to do.

But here the first thing they did, before coming to anchor, and while sailing into the Harbor, with the town rising in its beauty before them—a sight which made the tears run down their cheeks for gratitude and joy—the first thing they did was to offer up a heartfelt and solemn thanksgiving to God for the great deliverance he had granted them out of so many dangers. They sang a hymn, and the sweet melody had their hearts in it, and went up with so divine a harmony on the quiet air, in the bright day, as they glided over the still waters, that the people on the shore left off their work and listened, and others came down to see what new arrival was thus heralded; for they thought some messenger-ship might have come to them from the Islands of the Angels. The hymn they sang was one that had been written by a shipwrecked mariner, whom God had rescued from the deep, and never were sweeter strains heard upon the ocean.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

[19] 1 Pet. iv. 9.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own Interpreter,
And he will make it plain.

After the singing of this hymn, there was read a part of the 107th Psalm, which is an exact description of the perils through which God had brought them. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do busi-

ness in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, and lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

At this the heart of every one of them responded, and they said within themselves, When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him?[20] If God will not withdraw his anger, the proud helpers do stoop under him.[21] They also sang another sweet hymn of praise, which they called the Star of Bethlehem.

When marshalled on the nightly plain
The glittering host bestud the sky,
One star alone, of all the train,
Can fix the sinner's wandering eye.

[20] Job xxxiv. 29. [21] Job ix. 13.

Hark! hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Saviour speaks,
It is the Star of Bethlehem!

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark.

Deep horror, then, my vitals froze,
Death-struck. I ceased the tide to stem,
When suddenly a star arose,
It was the Star of Bethlehem!

It was my guide, my light, my all;
It bade my dark forebodings cease;
And through the storm, and danger's thrall,
It led me to the port of peace.

Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
For ever and for ever more,
The Star! the Star of Bethlehem!

Now while they were singing, the ship drew near the land, and the land-breeze came off upon the water from the King's gardens, laden with such a delicious fragrance, that it seemed as if it must have come to them directly from the trees of life in the Celestial Country. And indeed the change was so great from what they had passed through to such mercy, that it was as if the dark night had been suc-

ceeded by one of the Days of Heaven, and all the scenery of the Celestial World seemed to rise up before them. Oh, when the Redeemer unveils his lovely face, and shines upon the soul in forgiving mercy, what joy on earth is to be compared with the assurance of his pardoning love! Thou shalt forget thy misery, exclaimed Peter, and remember it as waters that pass away; and thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning, and thou shalt be secure, because there is Hope.[22]

Well, the region they had come to was a region of hope, and the inhabitants of that place were all hopeful and happy, and they had good right to be so, because there was a very close communion between their town and the Celestial Country in many ways. And their laws were laws of liberty and not of bondage; for one of the greatest of them ran as follows: The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.[23] It was also a land where there were a great many fugitives from slavery; and the Adversary was forbidden to reclaim the slave that had escaped from him, but the moment he got into that land he was free; and there was a grand law that ran as follows:—Thou shalt not deliver unto his master the servant which is

[22] Job xi. 16, 17, 18. [23] Rom. viii. 2.

escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him.[24]

The people of the land loved this law, and rejoiced in it; and whenever the Great Slaveholder appeared among them, as sometimes he did in cunning disguises, to get back his victims, or whenever any of his commissioners or catchers were detected laying their snares, the inhabitants of the town had the bells rung for alarm, and all turned out in one body; and if any of the villains were caught, they were forthwith branded, and whipped out of all that region. So it was a place of great joy, loving-kindness, and security, where every law that opposed any of the King's laws was put down at once.

Moreover, the geography of their place indicated its security, for the formations of the coast ran into one another from a great way North, in the following order, namely, Tribulation, Patience, Experience, Hope.[25] Then there was a wide reach of beautiful open country, and beyond that a region of riches and glory that since the creation of the world had never been fully explored, and indeed was said to lose itself in an unfathomable, incomprehensible sea, from which none of the explorers ever returned, but passed

[24] Deut. xxiii. 15, 16. [25] Rom. v. 4.

into the Celestial Country for ever. All that region, so far as any knew anything about it was named, THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS BY THE HOLY GHOST WHICH IS GIVEN UNTO US.[26] There were many that had been great travellers there, but the more they found out, the more they always found there was to be known, so that they came back very much humbled as well as overjoyed by their experience. In the same direction on the Chart of the Ship, was found this description; Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.[27]

Here, then, the Pilgrims felt themselves at liberty, because there was no mistake about the country; and its fruits would have proved where they were, even the things of the Spirit, if their instructions had not been so plain that there was no danger of erring. Yet the trials they had passed through had made them sober and watchful, so that they received with a chastened mind the affectionate and friendly greetings of the inhabitants. The utmost kindness was shown to them, and they were carried up to the King's gardens, and regaled with fresh fruits, and

[26] Rom. v. 5. [27] 1 Cor. ii. 9.

they had much sweet and loving conversation with those who accompanied them.

Here also the ship's crew could trade with the town's people without danger; and besides this, a great many articles were brought down to them as gifts, with a readiness and good will that it would have done one's heart good to see. Here a very precious thing called the Earnest of the Spirit was given to them, and they were instructed to prove all things, and try everything by the truth, and to hold the beginning of their confidence and the rejoicing of their hope firm unto the end.[28] And that they might do this the more surely, they were reminded of a well-known rule of the King, that he that hath this hope in him purifieth himself even as He is pure.[29]

Here also they had the Spirit helping their infirmities, and they found their hearts drawn out in great prayer, and in such yearnings after the Celestial Country as could not be uttered; so that, although in this place they experienced a joy unspeakable and full of glory, yet they had no mind to stay any longer than was requisite for the refreshment of the ship's crew, and the refitting of their vessel; and besides these inward yearnings of the Spirit, they had the example of a great navigator who had been in this Harbor, to forget the things that are behind,

[28] Heb. iii. 6. [29] 1 John iii. 3.

and reach forth to those that are before.[30] Wherefore they desired to be upon their way, and under the King's laws they laid in a new supply of fresh water, and a quantity of provisions, concerning which they had orders to give diligence, and to have them on board wherever they could find them, adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity;[31] because the success of their voyage, for the honor of the King, and the manner of their entrance in the Celestial kingdom, was said to depend upon the abundant supply of these things.

To supply the place of the mast that had been carried away by the storm, they put in a new mast from the King's forests, out of a timber called the Saint's Perseverance. They also put into the hold a quantity of ballast fetched from a quarry in the neighborhood, which was under the charge of two men greatly honored by the King, whose names were Humility and Self-Distrust, for they had found before-time a defect in the ship's sailing, and a consequent danger, in case of any sudden squalls, by reason of her great lightness; a thing of much importance to be guarded against; besides, that they

[30] Phil. iii. 13. [31] 2 Pet. i. 5, 6, 7.

could not, without proper ballast of this kind, turn the vessel advantageously to the wind.

Furthermore, by advice of the authorities of the place under charge from the King, because a part of the seas they would have to pass through were infested with pirates, they put on board out of the King's Armory five great guns, called by five inscriptions engraven upon them, as follows:—RESIST THE DEVIL AND HE WILL FLEE FROM YOU.[32]—WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S ELECT?[33]—WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?[34]—WHO IS HE THAT CONDEMNETH?[35]—And, IF GOD BE FOR US, WHO SHALL BE AGAINST US?[36]—They had also a great mortar, called Promise, with bombs and ammunition, and a fire engine called GRACE TO HELP IN TIME OF NEED.[37] Two of the best boats ever builded in the Harbor were also presented to them, with oars for sweeps made out of a strong elastic wood called Prevailing Prayer, which grew in great abundance in the King's forests, and was the best stuff that ever could be used for such purposes.

[32] James iv. 7. [33] Rom. viii. 33. [34] Rom. viii. 35. [35] Rom. viii. 34. [36] Rom. viii. 31. [37] Heb. iv. 16.

CHAPTER IV.

THE SHIP BECALMED, AND A TALK ABOUT THE CRUCIBLE.

Now the people of the place would gladly have had them prolong their stay in the Harbor, but seeing they were determined to sail, they bade them God speed. Then the grave elders of the place gave them some parting instructions as to divers uncertain winds of doctrine, that they might know how to meet them, and not be tossed to and fro by them.[1] They warned them also concerning faith and a good conscience, aud told them of some who, having put away the good conscience, concerning faith had made shipwreck.[2] And they said to them, The good things committed to you keep by the Holy Ghost which dwelleth in us.[3] So the wind being fair, they set sail, and the last thing said to them was this, namely, In everything by prayer and supplication

[1] Eph. iv. 14. [2] 1 Tim. i. 19. [3] 2 Tim. i. 14.

with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.[4] It was a sweet benediction, and the sound of it seemed to whisper in the wind long after the Harbor and the Bay were lost sight of.

And in truth the experience of this blessing came upon them; for heaven and the sea seemed one harmonious scene of loveliness and peace, and for many days they sailed with sweet content before the breeze that God sent them. The air was clear and invigorating by day, and by night the new moon and the stars shone brightly, till it seemed as if the weather had got such a habit of serenity and beauty that it could not change. So they began to relax a little in their diligence, and the discipline on board ship grew somewhat careless. But they were soon made to see that even with every other thing just as favorable as ever, they might perish, if the Lord should but a little while withhold his Spirit. For the wind, that had been so favorable, died gradually away, till at length it was a perfect dead calm.

And now the sails flapped idly against the masts, and the helm swayed from side to side with the roll of the ship, without any onward motion, and now and then the whole canvas would come thrashing and

[4] Phil. iv. 6, 7.

thundering with a lazy thwack against the yards and spars, as if it had no other object or use, but just to wear itself out by flapping. The crew hung idly about, endeavoring at intervals to make work where nothing seemed necessary to be done, picking the shreds of old rope into oakum, burnishing the guns, leaning over the sides of the ship, and gazing down into the silent waters. Once or twice they got a sail overboard to bathe, but the sharks' fins appeared so clearly in the neighborhood, that they did not dare enjoy themselves, even with that expedient.

Their souls at length melted for heaviness, and such a weight and stupor seemed to pervade the air, that a lassitude of body and spirit came over them, which made it a weariness to move. And still the calm continued so long, that it seemed as if they were fastened there for ever. The sun looked down at noon, exceeding hot, for they were now in warm latitudes, and the sea was a great mirror, reflecting the heat and light, and yet they could not stir. Peter and John walked the deck and whistled, and now and then gazed long and steadfastly at the horizon, but it would not do. The boats were got out, and manned with sweeps, but it was useless. All they could do was to cast themselves on God, and groan over their condition.

Now and then a puff of wind started them a little,

and it seemed as if the breeze would come, and in one of those catspaws they encountered a very fearful sight, for the wreck of a ship came floating by, turned up upon her beam ends, her masts gone, or under water, covered with barnacles and seaweed. The long undulating swell broke upon her with a melancholy wash, and it was a sad sight to look upon; a picture of utter ruin and desolation. But what they speedily saw made it more solemn still; for as the wreck, like some dead carcass of a whale floated by, and the roll of the sea lifted her stem out of water, Peter, looking narrowly, thought he could plainly read her name, and could make out the words SINLESS PERFECTION, with something further that could scarce be distinguished.

Then said Peter to John, after they had both gazed for some time in silence at the sight, I think, verily, I know that vessel, and by whom she was built and chartered; for if I am not greatly mistaken, it was one Highminded, of the Country of Self-Delusion. The timber of the ship was good, for the builder had a great deal of knowledge of the King's forests; but being himself three quarters owner, he gave her in command of one Captain Heady, with a mate for his chief officer, whose name was Self-Esteem. Then a crew was shipped, among whom were Ignorance, Presumption, Fitful, Censorious,

and False Zeal. They also had on board, as part of their cargo, a quantity of spirits called Self-exaltation, which was given out by the Captain in daily rations; and it is my firm belief, if the truth could be told that the vessel having fallen into danger, the crew gave themselves up to drinking, and every one of them perished in their own corruption.[5]

Well, said John, it is a gloomy, mournful spectacle. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.[6] It is a terrible sight in these seas; let him that thinketh he standeth take heed lest he fall.[7] Who knows but that this vessel may have sailed just where we are sailing now, with a prospect every whit as fair, to all seeming, for reaching the Celestial Country?

Then answered Peter, The word of God declares that if we say we have no sin, we deceive ourselves and the truth is not in us.[8] And I knew a most experienced weather-beaten old navigator, who used to exclaim, If I say I am perfect, that also shall prove me perverse.[9] But this pretence to a sinless perfection hath various kinds and causes; some taking it up as a cloak of licentiousness, and sporting themselves with their own deceiving,[10] others dreaming to have gone into an interior life so deep as to have got

[5] 2 Pet. ii. 12. [6] Luke xiv. 11. [7] 1 Cor. x. 12.
[8] 1 John i. 8. [9] Job ix. 20. [10] 2 Pet. ii. 13.

beyond sin, others again rising so high as to have come to an atmosphere where the elements of sin can be handled without any defilement, just as you can bathe your body in the sea, and yet not have the salt-water enter the pores of the skin. But these last are clouds carried about with a tempest, as the others are wells without water.[11] But they all of them, if they be not turned from their error, after a while fall to speaking great swelling words of vanity, like those we met in the country of Self-Conceit, and deceive and captivate many unstable souls by promising them liberty.[12] Now of a truth the Christian is called unto liberty, but only where the Spirit of the Lord is,[13] and not for an occasion to the flesh.[14]

Ah, my brother, said John, some men's ideas of liberty are all contrary to the gospel, as well as of perfection. But we know for certain that the work of overcoming sin, and destroying the Old Man, is going on all through life; and God's discipline is needed, even with his best children, to keep down their indwelling corruptions; and if they think they have none, it is nearly all the same as giving up the whole ship to their control.

Some men's sins, returned Peter, walk the deck, and are very bold and shameless; others slink away in by-places, and keep out of sight in corners, till

[11] 2 Pet. ii. 17. [12] 2 Pet. ii. 18, 19. [13] 2 Cor. iii. 17. [14] Gal. v. 13.

opportunity comes. Some men's sins get passage with the cargo by deceit, just as poor emigrants, or fugitives from debt and justice, will hide in holes till the vessel is out at sea, that they may escape the bailiff, and not have to pay their fare, nor be thrown overboard.

Yes, added John, and some Captains have been known to put their vicious hands under the hatches, thinking that because they were out of sight they could do no mischief, when they were such villains and murderers, that by the King's law they ought to have been hanged, or put ashore on some desert island. There was one fellow, Pride, aboard as fine a ship, to all appearance, as ever was launched, who got up a mutiny, and corrupted several of the crew, but as he was a near kinsman of the Captain, he was too tender of him to execute the law, and only put him in the hold with bread and water. But the villain, some how or other, got hold of an auger and axe, and bored a hole in the ship's bottom so big, that she foundered; and yet, before she went down, the hatches having been taken off to try and get at the leak, Pride and his fellows got out, and escaped by swimming. They got ashore unhurt, on a shallow soft marsh, and found themselves in the Country of Flattery, where they set up for gentlemen, and are living still.

Well, said Peter, a man's pride shall bring him low, but honor shall uphold the humble in spirit.[15] Such villains have been playing their tricks ever since the time of Joshua, when they came to that great Captain-General with crusts of mouldy bread and old shoes, as if they had travelled a great way, and entered into a league with him.[16] And then they were very well content to live with the people as hewers of wood and drawers of water, if only they might live.[17] But all the Canaanites and Jebusites that were spared proved to be as thorns in the side, and were always making mischief. Now if the children of God think to spare their sins, and make hewers of wood and drawers of water of them, they will have mischief and misery. Some of such servants will be petted and cosseted, and he that delicately bringeth up his servant from a child, shall have him become his son at the length.[18]

Now while they were thus talking, it seemed as if the signs of the sky had become more encouraging, and there were some clouds in the horizon that gave promise of the possibility of wind. Then said they one to another, Who knows but that the Lord will be gracious unto us this day, and grant us his blessing?[19] So they besought God in prayer, with greater faith

[15] Prov. xxix. 23. [16] Josh. ix. 5. [17] Josh ix. 21.
[18] Prov. xxix. 21. [19] Joel ii. 14.

and earnestness than they had for a long time put to this work; and about sunset they saw at a distance as it were a dark shade rippling the surface of the sea, though it had been so long time far and wide as smooth as glass; and then they knew that the breeze was coming. But O with what eagerness they stood and watched its progress, till the ship began to feel it, and as soon as she caught it what a change! The very ocean seemed glad of it, and the foam kissed the sides of the ship as she danced along, and the sails that before were almost dropping to pieces, now bellied out upon the taut cordage, and all hands were active with a cheerful courage and life, so that it seemed as if she had just started from the harbor.

And indeed it was a most lovely, animating sight, this activity, after such sleep, and gloom, and drooping. The freshness of the wind, before which they now seemed to be flying from death to life; the sparkle and foam of the waves, racing as if they too had a glad intelligence; the splendor of the evening sky, where they seemed about to sail into heaven; the invigorating elasticity suddenly diffused through the air, as if it were a new creation; what a blissful change in all things! Every sense felt its influence; their heaviness of spirits was all gone, a burden was lifted from the soul, and they were filled with such rejoicing of heart, that they could not help breaking

forth spontaneously into a hymn of praise expressive of their feelings. They sung with their whole soul, as birds escaped from prison; it seemed as if they never had known what it was to sing before; and it was with such a deep sense of the presence and goodness of the Saviour, his loving kindness and tender mercy, and their entire dependence upon him, out upon the wide ocean, that nothing could be more suitably melodious.

Jesus, at thy command,
I launch into the deep,
And leave my native land,
Where sin lulls all asleep.
For thee I fain would all resign,'
And sail to heaven with thee and thine.

Thou art my Pilot wise,
My compass is thy Word;
My soul each storm defies,
While I have such a Lord.
I trust thy faithfulness and power,
To save me in the trying hour.

Though rocks and quicksands deep
Through all my passage lie,
Yet thou wilt safely keep
And guide me with thine eye.
My anchor, Hope, shall firm abide,
And I each boisterous storm outride.

By faith I see the land
The port of endless rest:
My soul, thy sails expand,
And fly to Jesus' breast.
O may I reach the heavenly shore,
Where winds and waves distress no more.

Whene'er becalmed I lie,
And storms and winds subside,
Lord, to my succor fly,
And keep me near thy side
For more the treacherous calm I dread,
Than tempests bursting o'er my head.

Come, heavenly wind, and blow
A prosperous gale of grace,
To waft me from below,
To heaven my destined place.
Then in full sail my port I'll find
And leave the world and sin behind.

Now when they had finished singing, it chimed eight bells, and the watch was set for the night, and every one on board went with a glad and grateful heart to his duty, and Peter and John resumed, in the quiet of the evening, beneath the stars, the conversation which the ominous sight of the wreck had led them into.

My brother, said Peter, did you ever know a truly good man, who did not daily mourn over his own sins? I am sure, the more there is of such sorrow, the more proof there is of God's work. And some-

times afflictions themselves may be given as a reward of such sorrow for sin, and a means of taking the sin more effectually away. The sparing of the rod would spoil God's children.[20] There is a perfection in reserve for them, in the righteousness of Christ. And we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.[21] The righteousness of Christ is ours now, to stand upon, and be justified and forgiven on the ground of it; and if we hold fast, it will be ours by and by in his perfect likeness. We shall be like him, for we shall see him as he is.[22] And meantime even in this world, beholding as in a glass the glory of the Lord, we shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord.[23] But that is a great work, and providence and grace are both concerned in it. Sometimes it goes on by fiery trials.

Well, said John, you say true; and there is no other way to account for it, why God sometimes seems to afflict those the most severely, who appear to be the most earnest in doing his will. I know an experienced and wise old naval Commander, who used to say that the Church in this world is God's workshop, his jewel-shop, where his jewels are a polishing for his kingdom and glory above. They

[20] Prov. xiii. 24. [21] Heb. iii. 14. [22] 1 John iii. 2. [23] 2 Cor. iii. 18.

are to be his crown-jewels, adorning the crown of the Redeemer. But while they are here below, in the shop, he has many sharp tools for their filing and cutting, and they lie among these tools, and often have to come under their operation. And those that the King most esteems, and means to make the most resplendent, he hath oftenest his tools upon. That was a beautiful saying, and a true one.

Indeed, it is true, answered Peter. Those whom he loves, he rebukes and chastens.[24] And O, to be such a living stone, to be a jewel fit to shine in the Saviour's crown for ever, what would not any man in his senses be willing to give or to undergo for such glory! Why, I think that to get rid of sin, say nothing of the crown, to have God mercifully work upon us to remove our sin, is infinite love, mercy, and glory. And then to think that he has promised to make us perfect, if we will submit to his discipline! Oh what joy there is in that! And then to think that all this is done for the Redeemer, that he who died for us may be glorified and admired in us, when he comes to take possession of his inheritance in the saints.;[25] indeed, that raises the joy and the glory infinitely higher, to think that it is Christ's own joy, and Christ's own glory.

Yes, said John, it is the love of the Father to the

[24] Rev. iii. 19. [25] 2 Thess. i. 10.

Son, as well as to those who are sons by Adoption, that makes him deal thus with his children. There is a great mystery in affliction, sometimes, to those who do not see by faith, but it is sweetly clear to those who do. For what dear Son is there, whom his father chasteneth not?[26] I have known some, who have gone in a tempest all the way, and others who have had fair weather. But the tempest-tossed were almost always the deepest in Christian experience. And that agrees with the passage about the trial of our faith working experience.[27] God seeth not as man sees. Man seeth the appearance, but God looketh at the heart.[28] The fact is that God sees *through* us, quite through, and sees a great many hidden evils, that need to be brought out. So he puts us into the crucible.

Well, said Peter, the crucible is a wonderful thing, and those that go into a goldsmith's shop, and watch its operation, may learn a great deal that they never knew before. You know that in that passage in the Old Testament about the Refiner's fire,[29] it is said that He shall sit as a Refiner and purifier of silver. Now the Refiner sits patiently, till the silver or the gold become so clear, by the dross rising, and being skimmed away, that he can see his own face in it. So the Saviour patiently and lovingly watches and

[26] Heb. xii. 7. [27] Rom. v. 3. [28] 1 Sam. xvi. 7. [29] Mal. iii. 3.

works upon his children, when he puts them into the crucible, till he can see his own image in them.

Well, said John, as long as the dross rises, he cannot do that, except at intervals; and I'm thinking that, as long as we live, the dross will keep rising. Who can even say, in this world, that he is perfectly free from sin? And if the crucible were taken off from the fire before the dross is all taken away, and it were so left, what then?

Why, said Peter, that is the very point I was coming to. You see that there is many a piece of gold in a goldsmith's shop, that a strange man coming in, or one who knows little about gold, might think was very pure. But what does the goldsmith do? Why, he just takes that same piece of gold, that shines so beautifully, and puts it into his crucible, and kindles the fire, and then, as soon as it is melted down, he bids the stranger look, and then, to be sure, it is all covered with dross, and it is not till that dross is all taken away that the gold is pure, though it might shine very brightly, and answer many purposes, even with the dross mingled up in it. But this shows why and how it is that while the processes of refinement and purification are going on with God's dear children, their sinfulness appears to themselves clearer than ever, and they sometimes think they are more sinful, while the Lord is making

them more holy. It is because the Lord Jesus, the Great Refiner, brings out the dross that was before concealed.

Then, said John, how much do we need to pray with David, Cleanse thou me from secret faults.[30] Search me, and know my heart, try me, and know my ways, and see if there be any wicked way in me.[31] It is pretty plain that there may be many wicked ways in a man, that have never yet shown themselves out of him.

Oh yes, said Peter, and what a mercy to have them brought out, disclosed, brought up to the surface as dross, and taken away; otherwise the whole lump might have to be thrown away as good for nothing. It is a great thing to be good to be tried, good for something. Where there is gold, there may be dross; but if there is gold, then the Lord Jesus will have the dross away. It is a great deal worse mixed up in the composition, and concealed, than when it is brought to the surface; though while it is out of sight the gold seems gold, and when it is rising it seems oftentimes nothing but dross. So a child of God has to cry out in the bitterness of his soul, finding so many hidden evils disclosed, that he hardly dreamed of, Oh, alas! I am all dross, all dross! when the Lord Jesus is making him really better

[30] Psa. xix. 12. [31] Psa. cxxxix. 23, 24.

than he was before. Let not the lump of gold upon the goldsmith's counter, boast itself above that which is groaning in the crucible.

In such sweet conversation the time passed rapidly away, and meanwhile no language can tell how soft and beautiful continued to be the weather and the prospect. The sea was serene and quiet, the air balmy, and the breeze delightful. It was so lovely, that for whole days, and almost weeks, they hardly changed a sail, and things went on so easily and regularly, that it seemed hardly worth while to be at the trouble of a daily observation. And yet it was just precisely here that a mistake was made in their reckoning, which, had it not been for the Lord's great mercy, would have led them to destruction in the midst of apparent peace and safety. The uninterrupted calmness of the weather, the regular daily progress of the ship, and the fine appearances in every direction, had made them forget about the currents, and not taking account of those, their real progress was by no means what it appeared to be by the log, and they had been carried aside from the point where they thought they were upon the Chart.

It was just precisely here that some sunken rocks were laid down in the Chart, and they were now in that vicinity without knowing it. For the currents hereabouts could not be put down with any accu-

racy at a given point, because they were very changeable, and it was so much the more necessary to have been upon the watch, and to have used every means for detecting both their force and direction. A concealed current is a thing that may be very powerful the wrong way, even when the wind, waves, sails, helm, weather, and everything in the vessel's progress, may seem to be right. There is no time at sea, when men can be safely off their watch, and no time when they can safely neglect any necessary precaution. They know not what may come of it. The sins that do so easily beset us,[32] need a steadfast care and patience against them, for they may ensnare us in a thousand unsuspected and dangerous ways.

Enjoyment and security had made the pilgrims almost feel as if there could be no change in the weather, and yet it came. The sky was no more seen, although there were neither clouds nor tempests. They had had a bright clear air and serene heavens, up to this time for weeks; and a slight haze in the horizon, like the smoke of the Indian summer on the land, was the first indication of change; but soon a bank of mist rolled up and then unrolled and spread over the ocean, till they were in the midst of a thick, damp fog, so like a blanket round about

[32] Heb. xii. 1

them, that nothing could be seen, not even the water a fathom from the ship's side. Now as soon as this was the case, the danger from the sunken reefs might be considered imminent, simply because, as I said, they had not reckoned the strength nor discovered the direction of the currents, and therefore were really to a great degree ignorant of their position. The fog distressed them much, and though they had no idea of the neighborhood of rocks, yet they kept as good a look-out as seemed possible. When the night fell, the darkness was like Egypt, and Peter and John, as they went forward to the bows of the ship, and gazed earnestly out into the gloom, felt an awe stealing over their spirits, and a presentiment of evil, they hardly knew why. But they called to mind the direction, Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.[33] So they besought the Lord's guidance, and kept watching, and that night sleep fled from them, and they continued in prayer.

And well was it that they did; for about midnight suddenly a cry was made of breakers, a loud startling cry; and hurrying on deck, there was, sure enough, the angry dash of the waves over the rocks, and as

[32] Isa. l. 10.

the fog had lifted a little, the foam could be seen cresting and creaming right ahead of the ship, and seeming hardly the ship's length distant.

Hard up the helm, shouted Peter. Let fly the main sheets! Then he rushed to the helm himself, while John flew to the men's assistance, for their life depended on the rapidity and correctness of their movements. Peter saw at a glance the direction of the reef, and now the whole reality of the rocks in the Chart came to his mind like a sudden revelation, and the anguish of the conviction that they had stumbled into this danger by their own carelessness was exceeding great. Lord save us! cried Peter; we perish![34]

And here, if the vessel had been in the same condition as she was when they were tossing off the coast of Self-Conceit, she must have gone upon the rocks in spite of all their manœuvring; but she minded her helm since Humility and Self-Distrust had had the handling of her ballast, and escaped, though very narrowly, in the midst of appalling peril. A little delay in the watch, a little later, a little further, and she must have struck. The men trembled from head to foot, when they saw the danger, and it was not till daylight came, and the fog lifted, showing them that

[34] Matt. viii. 25.

they had a clear sea before them, that they found any relief.

Then Peter and John went to work upon their reckoning, and they had to cry out, Who can understand his errors?[35] But pleasant it was to see the exceeding great earnestness with which they now studied the King's Chart. With compasses in hand they were poring over it day and night, and making their measurements, and with new anxiety and many tears they sought to be taught of God, for they found that a sailor might speculate excellently well, and yet, but for God's mercy, go to the bottom. The warning ran in their minds continually, Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short.[36] They trembled for the danger of Self-delusion.

[35] Psa. xix. 12. [36] Heb. iv. i.

CHAPTER V.

CAPTAIN GLIB'S YACHT.

Now it came to pass, as they stood upon their way with a fine favorable wind, after the fog had passed over, that they chanced to espy a sail bearing down upon them, and thinking she might be of the King's service, forthwith trimmed their course so as to meet and speak with her. But as they drew near, they found she looked more like a pleasure yacht with streamers, than anything else, and they could not make out her rig till they got close enough to speak without difficulty. Her course lay athwart the bows of the ship, westward, while they were going South East. The vessels lay to for one another, and as the sea was quiet, they could easily converse without changing position.

The vessel's name they found was False Confidence, and she had a rakish look that truly did not belie her name, and her Captain's name was Glib, a man well

known and highly honored in his native land of Oppositions of Science falsely so called.[1]

The vessel herself was built in the Country of Liberal Christianity, and had been constructed with a propeller in her stern called Philosophy, which, together with the Engine, was put under the charge of one Deism. Nevertheless, they went by the wind when it was favorable, and only took to the propeller when the wind did not serve, or when they would go in the teeth of the wind. Sometimes the Captain put Deism at the helm, but more generally left it in charge of the regular steersman, one Mr. Man's-Wisdom.

The Mate's name was Plausible, and he had under his control a number of men, some of whom were mariners, and among them a notable crew named Surface, Shallow, Second-hand, Explain-away, Pick-flaw, Fair-speech, Voluble, Anything, and Nothing. There was on board in the steerage a library for their use, entitled Salvation made Easy; or, Every Man his own Redeemer. In the hold they had many bales of stuff, called Rudiments of the World,[2] Profane and Vain Babblings,[3] Accommodations, Perfectibilities, Refinements of Science, and Vain Janglings. They had also a stuff both for cargo and ballast together, called the Dignity of Human Nature.

[1] 1 Tim. vi. 20. [2] Col. ii. 8. [3] 1 Tim, vi. 20.

The first salutation was made by Captain Glib, who stood upon the quarter deck and cried, Well, friends, what cheer? How goes the world with you?

Then said Peter, Not at all; we go *from* the world, and it will not take passage with us at any rate.

Captain Glib.—Then answered the Captain, The more's the pity for you, to leave so pleasant a companion behind you.

Peter.—But the Word of God, said Peter, admonishes us that the friendship of the world is enmity with God,[4] and we are not sorry to leave the world's vanities behind us for things that are much better in store for us.

Captain Glib.—Well, you may take *your* course, and we'll take ours. We are bound now to Cape Transcendental, to carry our wares, and get the latest notions.

Peter.—Then said Peter, The Jews require a sign, and the Greeks seek after wisdom;[5] but it is only Christ and him crucified that can ever be the power of God and the wisdom of God for salvation.[6]

Captain Glib.—Then Captain Glib answered with a sneer, that he did not believe salvation hung upon any dogma, and, moreover, said he, I thank God the world is no longer in leading strings to a squad of

[4] James iv. 4. [5] 1 Cor. i. 22. [6] 1 Cor. i. 24.

Calvinistic Theologians. One man has *his* way, and another man *his;* in the end all will come out right. God is good.

Peter.—Well, said Peter, I am glad you thank God for anything. But I can tell you there is only one way of salvation, only one name, only one Saviour.[7] And if any man be not in that way, his is the wrong way, whatever name he bears. And the wrong way leads to death.

Captain Glib.—How do you know that? You speak as if you knew all about these things to a dead certainty, and as if all other opinions were but smoke and nonsense.

Peter.—And so they are, all that goes against the word of God; for we get our knowledge from him, and we speak that we do know, and testify that we have seen.[8] Certainly God would not leave us in doubt which was the way to Hell, and which the path to Heaven.

Captain Glib.—Oh, we don't want any of your fire and brimstone preaching. Men can be drawn by love much more easily. And as to the hell you speak of, why, every man may have his share of that in this world, and be purified by it.

Peter.—But the hell of sinners is to come, and if you die in your sins, you shall have your part in the

[7] Acts iv. 12. [8] John iii. 11.

lake that burneth with fire and brimstone, in the second death,[9] where the Lord Jesus has said that their worm dieth not, and the fire shall never be quenched.[10] Furthermore, they who know not God, and obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come in flaming fire with all his holy angels, taking vengeance on the wicked who once neglected and despised him.[11]

At these words Captain Glib seemed as if he would choke, and he turned and said something to the Man Deism, who stood beside him, whereupon the same person took up the word, and said,—

Deism.—Men have got light enough to sail by, if they will use it.

Peter.—Oh yes, answered Peter, plenty enough; but if the light that is in you be darkness, how great is that darkness?[12] There are many men whose understanding is darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts,[13] and such men go blindfold to perdition. You may think you are safe enough when you are next door to ruin.

Deism.—But where is your boasted ruin? Since

[9] Rev. xxi. 8. [10] Mark ix. 44. [11] 2 Thess. i. 9. [12] Matt. vi. 23.
[13] Eph. iv. 18.

the fathers fell asleep, all things continue as they were from the beginning of the Creation,[14] save only that the world is growing better and more scientific. And have not we ourselves come safely all the way thus far across the ocean? To-morrow shall be as this day, and much more abundant.[15]

PETER.—But you are willingly ignorant that the heavens and the earth are reserved unto fire against the day of judgment and perdition of ungodly men.[16] Moreover, these present seas are dangerous, and fatal for any not under the King's flag, and bound to the Celestial Country.

DEISM.—Who talks about the Celestial Country, as if Heaven were a place? We shall have heaven on earth when society is reconstructed.

PETER.—But did you not know that there are sunken rocks and very hazardous reefs hereabouts?

DEISM.—Oh, no fear of that; we dont draw water enough for any harm from that. Besides, we have an infallible, elastic life-boat, in case of any difficulty, made by one Save-all and Company, that can never sink, but will hold as many people as can crowd into it, which ensures us against any possibility of damage personally.

PETER.—Then said Peter, Your covenant with death shall be disannulled, and your agreement with

[14] 2 Pet. iii, 4. [15] Isa. lvi. 12. [16] 2 Pet. iii. 7.

hell shall not stand.[17] Your miserable pretended life-boats will do you no good, but can only sink you deeper in perdition, unless you take refuge in Him who only is the Resurrection and the Life.[18]

DEISM.—Ho! Ho! You talk of that old story of the Resurrection and the Judgment, just as if all men were not judged in this life, and raised as fast as they die. We can tell you a thing or two about these mysteries.

Then said John to Peter, One might think that two persons, at least, had really made a resurrection already, and were here before us, namely, Hymeneus and Philetus,[19] or those other two, whom Paul long ago delivered unto Satan, that they might learn not to blaspheme.[20] Let us not talk with them any longer; it is casting pearls before swine.[21]

Then answered Peter, These men do indeed seem given over to strong delusion to believe a lie.[22] But just ask him if he has the King's Chart aboard ship.

Then said John to the man, What do you sail by? Have you got the King's Chart in your cabin?

DEISM.—To be sure we have it, and an Amended and Do-away Version of it. But do you think that was meant to tie us down to one and the same line

[17] Isa. xxviii. 18. [18] John xi. 25. [19] 2 Tim. ii. 17.

[20] 1 Tim. i. 20. [21] Matt. vii. 6. [22] 2 Thess. ii. 11.

of passage in all generations? Do you think there has been no progress in navigation and the knowledge of the seas, all this time of the ages? Why, you don't suppose we are such bigoted, superstitious fools, as to go for navigation in this nineteenth century by the letter of a record made near two thousand years ago! No, no! We belong to the School of Progress. Do you think Science is going to advance at such a rate, and Religion stand still? Or that Christians are for ever to be like a wheel in a treadmill, always turning over the same route, grinding the same bark? I tell you we are tired of that, and the world is growing older.

Then said John, All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever.[23] And now stand still, and hear the judgment of God concerning you. For as natural brute beasts, made to be taken and destroyed, you speak evil of the things that you understand not, and shall utterly perish in your own corruption.[24] For thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.[25] And, again, Wo unto them that are wise in their own eyes, and prudent in their own sight. Therefore, As the

[23] 1 Pet. i. 24, 25. [24] 2 Pet. 2. 12. [25] Jer. xvii. 5.

fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the Word of the Holy One of Israel.[26]

At this speech the whole crew and company of the vessel seemed greatly abashed, and Mr. Deism's tongue stuck to the roof of his mouth. But Captain Glib willing to restore confidence, stepped up to the bulwarks, and said in a bold tone, Thank God, we are not to be judged by man's judgment.

Then answered John, No, by no means; if you were, it might fare better with you. But the Lord hath said, He that rejecteth me and my words hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day.[27] And, again, He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye he shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?[28] And this for you, Mr. Deism, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all

[26] Isa. v. 21, 24. [27] John xii. 48. [28] Heb. x. 28, 29.

their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.[29]

Now Captain Glib seemed as though he would fain make answer to this also ; but Peter gave orders to square the yards, and put the helm to the wind, and there being a stiff breeze just then, the ship shot forward like an Arab courser, and was speedily beyond hailing distance. But looking back, they could see by the foam in the stern of the False Confidence, that she was plying her propeller with all earnestness, as if determined on making headway against the wind that was now blowing fresh from the Celestial Country.

Alas, alas, said Peter, it brings tears to mine eyes to see how these obstinate foolish men are bent upon their own destruction. For I know that evil men and seducers shall wax worse and worse, deceiving and being deceived.[30] And they seem verily like those of whom it is said, that even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.[31]

Then said John, Was it not rather rough in us to dismiss them in this manner?

But Peter answered, These are of those who, having the form of godliness, are denying the power

[29] Jude 14, 15. [30] 2 Tim. iii. 13. [31] Rom. i. 28.

thereof, those who, as James and Jannes withstood Moses, do likewise resist the truth, and from such we are commanded to turn away, for they are men of corrupt minds, reprobate concerning the faith.[32]

But said John, Might we not have done more to persuade them of the folly and madness of their career?

Peter.—And what could we have done more or better than present the Word to them? Seest thou a man wise in his own conceit? There is more hope of a fool than of him.[33] And, again, Though thou bray a fool in a mortar with a pestle, yet will not his foolishness depart from him.[34] And if they receive not the Word, what common ground have we to stand upon, or how can we argue with such? For if they receive not the record that God hath given of his Son, they make him a liar.[35]

John.—But methinks we might have invited them on board, to break bread with us, and see some of the King's instruments and curiosities.

Peter.—And if we had, they would only have departed better satisfied with themselves, and falsely persuaded of some saving agreement between us. Alas! They are ever learning, and never able to come to the knowledge of the truth.[36] And if we sin

[32] 2 Tim. iii. 8. [33] Prov. xxvi. 12. [34] Prov. xxvii. 22.
[35] 1 John v. 10. [36] 2 Tim. iii. 7.

wilfully after having received the knowledge of the truth, you know there is no more sacrifice for sins but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.[37]

JOHN.—Well, but I cannot help groaning in myself to think how little impression we have made upon them. Might we not have sailed with them a little way, to persuade them of our good will, and mayhap run a better chance to win them?

PETER.—And what effect could that have had, but to confirm them in their error? No, my brother, we have done right. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.[38] And, besides all this, do you not remember what is said, Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.[39]

JOHN.—But is it not passing strange that with the Word of God before them they can be so blind?

PETER.—Why, there's none so blind as those that wont see. They prefer the darkness, and, besides,

[37] Heb. x. 26, 27. [38] Prov. xxvii. 6. [39] 2 John i. 9, 10, 11.

they trust in their own wisdom, and walk by the light of their own sparks, which they are as proud of as if it were a fire for the universe. But God says they shall lie down in sorrow.[40]

JOHN.—Well, we say of a drunken man that he gets high; so these people get high on the fumes of their own vanity; and with high-minded people, their pride is always a kind of drunkenness.

PETER.—Moreover, have you never observed what is said against handling the Word of God deceitfully?[41] These people are great hands at that kind of work. You heard their talk of the Amended Version of the King's Chart, but you could hardly tell which was North and which South upon it. And as to those base fellows, Explain-away and Pick-flaw, they are two notable wretches as ever lived. If we had had them aboard with us, and tarried in the Cabin only long enough to take bread, they would have left their marks. Ten to one you would have found holes in our charts, and blank spaces, where there are important signs, and you would have found marks and directions rubbed out, that now to us are as plain as day. They are as bad as rats.

JOHN.—You make me think of the saying of a wise man, that infidels show the nature of their

[40] Isa. l. 11. [41] 2 Cor. iv. 2.

investigations on the King's Chart just as snails mark their path over a wall, by the tracks of slime left behind, and the lines of film drawn across it in their progress.

PETER.—'Tis worse than that, and sometimes it is hard to detect their progress, and undo the mischief. If you could always see it plain, it would be much less dangerous. They have various ways of casting off God's Word, and hiding from it. Do you remember the beautiful last verse in the 17th Psalm? "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, in thy likeness." How sweetly David speaks of the time when he shall see God in glory! Well, what should you think of a man telling you that that meant merely getting up early for morning prayers?

JOHN.—Why, I think that would be about as wise, as if I should read aloud the chapter where it says, My voice thou shalt hear in the morning,[42] and you should tell the crew that that meant, that in the morning aboard ship there would be eight bells.

PETER.—And yet these villains Explain-away, Pick-flaw, and others like them, are the most credulous of all fools that the sun ever shone upon, in the matter of their own speculations, their own wisdom. They will believe that men grew out of monkeys.

[42] Psa. v. 3.

Indeed, they have the credulity of sharks, that will take down a man's hat, believing it to be his head, or a box of old nails for a junk of salt pork, and yet, the simplest things in God's Word stumble them. They stumble at the Word, being disobedient.[43] A man once said of them that they will swallow a whale any time to avoid believing that a whale swallowed Jonah.

JOHN.—But I have heard of others, who take another tack. Some there be, who are for casting off the letter of the Word, and relying, as they pretend, wholly upon the Spirit. These may be as bad, in their way, and more deceitful, than your Pick-flaws and Explain-aways. And I have heard a very experienced and holy old Captain say of them that if any pretend that they have the Spirit, and so turn away from the strait rule of the Holy Scriptures, they have a spirit indeed, but it is a fanatical spirit, a spirit of delusion and giddiness; but the Spirit of God, that leads his children in the way of truth, and is for that purpose sent them from heaven to guide them thither, squares their thoughts and ways to that rule whereof it is the Author, and that Word which was inspired by it, and sanctified them to obedience. Can there be anything better than that?

PETER.—Better! Why, that is the very source of

[43] 1 Pet. ii. 8.

life and knowledge, the Spirit with the Word. Sanctify them by thy truth; thy Word is truth.[44] An old navigator used to say, Thy words were found, and I did eat them, and they were to me the joy and rejoicing of my heart.[45] That is your right stock of provision for a long voyage; it never gets out of order, but is always fresh, pure, and refreshing.

John.—Well, you make me think of Ezekiel's description of the Tree of Life; the fruit thereof was for food, and the leaves thereof were for medicine.[46] That is God's Word, both food and medicine. The medicine is to search out and purge away our sins; the food is to nourish and strengthen us in Christ Jesus, and make us grow in grace.

Peter.—Yes! And all by the Spirit. The Spirit takes of the things that are Christ's, the things of his Word, and shows them to the soul.[47] When the Spirit and the Word go together, then there is safety. We must study the Word by the Spirit, praying for the Spirit, relying upon the Spirit, for it is he who will thus guide us into all truth, and where the Spirit dwells, there the Word dwells. And so another old navigator says, Thy Word have I hid in mine heart, that I might not sin against thee.[48] He does not say that he had it merely painted astern, or on the figure-

[44] John xvii. 17. [45] Jer. xv. 16. [46] Ezek. xlvii. 12.

[47] John xvi. 13. [48] Psa. cxix. 11.

head, or on the sides of the ship, or wrought into the flag, but hid away with the Spirit in the heart. There in the heart, is where all sin comes from, and so he says, Hid in my heart, that I might not sin against thee. With some men the Word is all paint, but with good Christians it is inside work, work in the heart; life and not paint merely.

John.—That is just what I would say. And now let us evermore remember, that there is no safety but in heartfelt reverence of the Word, and reliance upon it. What could we do, if we laid aside the King's Chart, and trusted to the compass only? Or if we had the Chart only, without the compass, what could we do? But the compass shows us where we are upon the Chart, and the Chart shows us whither we are moving by the compass. Then we take our heavenly observations, having the Earnest of the Spirit in our hearts.[49] But if we cut loose from these dependencies then we go astray, then we would be sure to make shipwreck of our souls. Did you ever play at flying of kites, when you were a boy?

Peter.—What man, that ever was a boy, did not? Why, you bring to mind in that word all the sports of childhood. My boy's kite! How I used to start it on the green, and then, when the wind was high, and the kite had gone almost out of sight into the

[49] 2 Cor. i. 22.

blue firmament, we would send messengers fluttering along the string after it!

JOHN.—Well, did you ever think of its being the confinement by the string, which along with the wind was the only thing that kept your kite soaring, for the moment you let it loose, down it would come, fluttering, waving, tumbling. You had to hold it in, or it would have been ruined. Just so it is with our minds, if they be cut loose from God's Word. It is the Spirit that makes them soar, if they truly rise at all; but only while they keep fast to God's Word. If they cut loose from that, then they go into all imaginable foolish, wicked, and unbelieving fancies, and then go tumbling into utter ruin. I can tell you a fine parable between the kite and our hearts, with their dependence on God. It was written by an old Sea Captain, who is now praising God in heaven; but he was himself as a brand plucked from the burning. Hear his lines. 'Tis not a long yarn, but a right good and wise one, and well spun. 'Tis entitled,—

THE KITE;

OR, PRIDE MUST HAVE A FALL.

Once on a time a paper kite
Was mounted to a wondrous height,
Where, giddy with its elevation,
It thus expressed self-admiration;—

" See, how yon crowds of gazing people
Admire my flight above the steeple!
How would they wonder, if they knew
All that a kite like me can do!

" Were I but free, I'd take a flight,
And pierce the clouds beyond their sight.
But ah! like a poor prisoner bound,
My string confines me near the ground,
I'd brave the eagle's towering wing,
Might I but fly without a string."

It tugged and pulled, while thus it spoke,
To break the string;—at last it broke.
Deprived at once of all its stay,
In vain it tried to soar away,
Unable its own weight to bear,
It fluttered downward through the air;
Unable its own course to guide,
The winds soon plunged it in the tide.
Ah foolish kite! thou hadst no wing,
How couldst thou fly without a string?

My heart replied, O Lord I see
How much this kite resembles me!
Forgetful that by thee I stand,
Impatient of thy ruling hand,
How oft I've wished to break the lines
Thy wisdom for my lot assigns!
How oft indulged a vain desire,
For something more, or something higher!
And, but for grace and love divine,
A fall thus dreadful had been mine.

CHAPTER VI.

FISHING FOR PEARLS, AND CATCHING ICEBERGS.

The change from the South Pole to the North is hardly greater than that which befel our navigators, soon after all this gracious experience. It seemed almost impossible that such a change could come. The mercy of the Lord was now so great, and they enjoyed so much in Christian communion, conversing by the way, their hearts burning within them in love to the Redeemer, with bright anticipations of the Celestial City, that sometimes, unless their senses deceived them, they thought they could verily see, far, far away over the ocean, at the point where the horizon was lost in heaven, the gates shining, and the domes and spires rising. Often and long did they gaze towards the appearance, which sometimes they caught at noon, and sometimes in the evening just at sunset; and sometimes a sound as of very distant heavenly melodies would come floating over the waves,

entrancing all their sensibilities. On such occasions it seemed to them as if they were not far from the end of their voyage, and had no more perils or difficulties to encounter. But as before the lovely weather had thrown them off their watch, so now these fair-enchanting scenes, and continued prosperous breezes, lulled them in security.

A sense of security is always a dangerous and false thing at sea, and the more secure men feel, the less secure they are. An uninterrupted continuance of blessings sometimes provokes an imagination of permanent safety, which is almost as bad as the insensibility produced by prayerlessness and carelessness. Indeed, it may make the soul so dependent upon God's blessing, instead of God himself, and withal so neglectful of prayer, by little and little, as to give the Adversary of the Soul, a great advantage in laying snares, or in sudden assaults, or in gradual and unsuspected temptations. By reason of these things, instead of being able to follow our navigators still on their onward progress serenely over the deep, we have to trace them, after no long interval, struggling among icebergs.

The ship went into that peril, partly from neglect of her directions. She was to have kept her course, according to the Chart and required navigation, Southward by the Isles of Contrition, where a warm

trade-wind would have taken her on a steady pull for very many leagues, and carried her entirely beyond that danger. But it is well known that Northward from those Isles there are great fishing-grounds for pearls, where, in favorable seasons, much wealth may be made, or cargoes gained, that can be disposed of to great advantage elsewhere. The position of those banks is uncertain, and the Pilgrims did not intend to make for them, and if they had had any such idea, they could never have been aware how far off from their true course a visit thither would take them.

But one day it so happened that they hove in sight of a strange sail, whose course seemed to be in that direction, though they tried all the signals in the King's Book for telegraphing, but could not make her out, and her rig, so far as they could tell by the glass, was not of the Celestial Country. However, as it would cause but little delay, they concluded to trim the ship and put up the helm so as to lay her athwart the strange sail, that they might speak with her. In a little time they got near enough to hail. So they hailed, and the Captain answered that she was a merchantman from the Country of Gain-is-Godliness, seeking goodly pearls.

Now if they had not been thrown off their watch, the very name of the vessel might have bethought

them of a warning laid down in the Chart; for it was there as plain as day, and they afterwards found and remembered it. But before they took time to examine their Chart, and overhaul their reckonings, they were in communication with the stranger, and the Captain had invited them to come on board, and consult about his adventure for the pearls.

What do you think? said Peter to John. Shall we go?

Why, my brother, answered John, you know best, and are the most experienced; but I would be very cautious in these seas.

Well, said Peter, it is wise to know something of the ways of the world, and we may have opportunities of being useful. Besides, we don't want to be discourteous; and it can do no harm just to go and see the man's Cabin.

But said John, The friendship of the world is enmity with God.[1] Had we not better ask him to come with us, for we can talk as well and better aboard our own ship, and more freely.

So they answered the Captain's invitation by inviting him in their turn, to come with them, and they would show him many things. But he told them that he had a supercargo on board, who could not speak their language, and needed continual

[1] James iv. 4.

looking after, and that just then they were very busy taking account of stock, so that it was not a convenient season; but if Peter and John would do him the honor to come on board and partake of a plain dinner of tongues and sounds, he would be extremely happy of their company.

So, not to be obstinate, they concluded to accept the invitation, and ordered the boat to be lowered. Just as they were stepping down into it, two of the crew, named Watchful, and Mind-the-things-of-the-Spirit, together with the men Contrition and Sincere, before spoken of, as having done such good service with the pumps, made bold to press forward for a word with Peter; and indeed he would have waited to hear whether they had anything to say, for all the communion with the crew on board the King's ship was kind, confiding and affectionate in the greatest degree; but they, perceiving that they were a little too late, and fearing to be out of order, drew back. But there was much anxiety and whispering about the matter, and they did not feel easy till Peter and John came on board again, nor even then.

Meantime, Captain Demetrius, for that was his name, received Peter and John with great cordiality, and they found him a most agreeable, friendly, and well-spoken man, and all things aboard ship looked in excellent good trim, and exceedingly comfortable.

As they examined the compass, however, they could not help observing that it did not bear the King's mark, nevertheless, it looked like a fine instrument. The Chart bore the King's name, but did not seem to have been handled or studied at all; and indeed it was true that they had on board a smaller chart, condensed and abridged from the firm of Expediency and Company, which for convenience' sake, could be carried in the pocket, so that they rarely troubled themselves to consult the other. The Barometer looked entirely new, and it had a trick of stopping at fair weather, so that in any time of real danger it could be of little practical use. Nevertheless, it was a bright and polished instrument, and had the effect of putting all hands in a pleasant feeling of security, which kept them quiet and half-happy for the present, and made them shut their eyes upon the future.

The Supercargo's name was Alexander; he had been a coppersmith in Asia,[2] but had left his trade for the pearl-fishery, as being more lucrative. He was not introduced to Peter and John, but the Captain opened a secret drawer, and commanded the man to show some rare pearls there carefully hidden, any two of which, he said, were worth enough to buy the whole vessel. Then Peter, seeing the trembling eagerness of the man, as he handled the pearls,

[2] 2 Tim. iv. 14.

remembered the passage, And covetousness, which is idolatry,[3] and John called to mind the expression, Sirs, ye know that how by this craft we have our wealth.[4] So they enquired of Captain Demetrius, if he could show them the pearl of great price, or knew anything about it. Then he confessed that he had it not, though he had heard of its value, and it was his intention, so soon as he had made one or two voyages more, to find it; but he declared that for the present his whole time had to be given to his employers, for the vessel was not his own, and he was not at liberty to neglect her interests.

Then they asked him if he could tell them what it would profit a man, if he gained the whole world and lost his own soul, or what a man could give in exchange for his soul?[5] Then Captain Demetrius answered that that was all true, and that such a great interest ought to be attended to, but at the same time that a man must live, and support his family.

But, said Peter, know you not that the gospel commands you to seek first the kingdom of God and his righteousness, and all these things shall be added unto you?[6] Moreover, The love of money is the root of all evil.[7]

Aye, aye, answered the Captain; the *love* of

[3] Col. iii. 5. [4] Acts xix. 25. [5] Mark viii. 36, 37. [6] Matt. vi. 33.
[7] 1 Tim. vi. 10.

money; but the money itself is not evil, but may be very good, and used for very good purposes. Then he pulled out of his pocket the chart aforesaid, and demonstrated by it that the nearest fishing station was so close upon the course the King's ships were running, that it would require hardly any perceptible change out of that course to come to it; so that if they chose to do so, they could easily visit it, and see what was doing there, and a few pearls, more or less, could not encumber them, and might be of great advantage to them in strange ports.

Now these words troubled Peter and John, and stayed by them even after the conference was ended, and they had got back to their own ship. They did not mean to neglect their voyage, nor go out of the way, but yet they had half a mind to see the pearl fisheries, and the more they thought upon the matter, the stronger this desire grew in their hearts, and they thought as this would probably be the only opportunity they would ever have, it seemed a pity to neglect it. With this feeling, they let the merchantman part company for the present, intending themselves to keep much more directly on their own course than he was minded to go. However, they knew not what they were doing, in altering their helm even a single quarter of a point; so that they were in great danger.

For, of the currents in those parts they were quite ignorant; and although the children of this world, being wiser in their generation than the children of light,[8] could take advantage of those currents, and trim in such manner as to be carried by them more directly to the fishing-banks, yet it required a wide berth, and perfect freedom in consulting the main chance. Now the main chance of the King's ship lay in keeping as strait as possible for the Celestial Country, and to that they were resolved to adhere, nor would they ever have dared to turn manifestly from it. But they did not give sufficient heed, nor did they remember sufficiently the caution, Pray that ye enter not into temptation.[9] They should have minded beforehand what they thought upon afterwards with great bitterness, He that despiseth little things, by little and little shall he fall.[10] There was also one of the King's own proverbs in the gospel, which they might have heeded, Behold how great a matter a little fire kindleth![11] For a very little deviation at first, grew greater shortly, till in a few days they quite lost the trade breeze, and then, under the power of a gulf stream, of which they never dreamed being in the neighborhood, they were carried unawares rapidly northward.

Moreover, they began to encounter fogs, and the

[8] Luke xvi. 8. [9] Matt. xxvi. 41. [10] Eccles. xix. 1. [11] James iii. 5.

air grew so cold, and begat in them such a torpor of the system, that it was almost as bad upon the crew as if they had had the scurvy. They could hardly summon energy enough to work the ship; and yet, as the event proved, there never was need of greater activity. They knew not where they were, for they could not get an observation, by reason of the thick weather, and they had lost their reckoning again, by not knowing the currents, and the barometer was falling, and they heard strange rumbling noises in the direction towards which they were now hastening. In fact, the gloom had already settled down in their hearts, and they began to be full of anxiety and black forebodings, when in the night, about midnight, in thick darkness, a grating noise sounded under the keel of the vessel, and repeated shocks were felt from the striking of loose huge masses of ice, which, as soon as the dawn broke, were seen floating all around them, as far as the eye could reach. They had never met with anything of the kind before, and the prospect was gloomy and terrible. The sense of desolation in the souls of the whole ship's company was almost the experience of despair; the hope, and almost the very thought of the Celestial Country died away.

But distress would neither clear up the weather, nor melt the ice, though it was a great mercy that they

now were thoroughly awakened to a sense of the great evil they had brought upon themselves. But it soon came on to snow, and day and night the flakes filled the air, silent and solemn, for there was little or no wind, and the storm fell heavy, gloomy, and damp, and while that continued, they could no longer see the ship's length before them, though even if they could have seen clearly, they could have done nothing, nor prevented the evil. They were getting deeper and deeper embayed in blocks and bergs of ice, to the great hazard of the ship, especially if the wind should rise, and a gale take them. Now they would have given the whole pearl fisheries, if they had had them to give, for a clear open area, back to the point where they hailed the merchantman; but no open sea was any longer visible.

And now the weather began to be so intensely cold, that the fire in the cabin hardly seemed to warm the air in the least. They thought they must have perished, and the only way of preservation was by constant activity and watchfulness, for as soon as the system yielded to the desire of sleep, it was almost certain death, if they were in an exposed condition. O now they thought, if they could once get back to the warm steady breezes, and the clear sunny air, that had been so sweet to them, nothing should ever again tempt them out of the way. But still the

cold continued, and at length it seemed to them that the ship was quite immovable, and the whole region around them seemed to have become one solid continent of ice. If left thus, they must perish.

And now they felt that God only could help them, and they were reduced to such a state, that help must come soon, or they never could be recovered. They had renewed seasons for fasting and prayer, and in the course of these exercises they sang; but it was a strange thing to hear the melancholy melody amidst that frozen sea, for indeed it was a melancholy strain, though not utterly hopeless.

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus, and his Word.

What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void,
The world can never fill.

Return, O Holy Dove, return!
Sweet messenger of rest!
I hate the sins that made thee mourn,
And drove thee from my breast.

They still endeavored to trust in the Lord, and encouraged themselves by remembering his Word of Mercy; Only return unto me, saith the Lord.[12]

[12] Mal. iii. 7.

They thought of that passage, O Israel, thou hast destroyed thyself, but in me is thy help.[13] They turned over the records, made diligent search, and considered the days of old,[14] to see if any had ever fallen into such a condition and been released. They communed with their own heart, and cried out, Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?[15]

Then they found also the place where it says, If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.[16] If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.[17]

And looking again, they found the log-book of one, who said, He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath enclosed my ways with hewn stone, he hath made my paths crooked. And I said, my strength and my hope is perished from the Lord.[18]

O my brother, cried Peter, and the tears filled his

[13] Hos. xiii. 9. [14] Psa. lxxvii. 5. [15] Psa. lxxvii. 7–10.

[16] 1 John ii. 1. [17] 1 John i. ix. [18] Lam. iii. 6, 7, 8, 9; 18.

eyes, so that he could read no further, Was not this poor man's case at least as desperate as ours? And yet he lived to record these things for others. Let us not despair.

No! answered John, for whereas this coldness and gloom are dreadful indeed, yet there is nothing too hard for God; but unbelief and despair are destruction. If you read a little further, you will find him, saying, The Lord will not cast off for ever, but though he cause grief, yet will he have compassion according to the multitude of his mercies.[19]

Then Peter wiped the tears from his eyes, and read on. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul, therefore, will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him.[20]

Then they set themselves anew to seeking God, and continued long time in prayer and supplication with great earnestness; and it came to pass that even while they were praying, the air began to lighten, and the sun shone out with a power such as they had not experienced for many days. So they called a council of all on board, to see what farther could be done, and in that consultation, Contrition and Sincere,

[19] Lam. iii. 31, 32. [20] Lam. iii. 22–25.

together with one of the hands called Patience, proposed that they should take some of the small ballast which was put on board in the harbor of Good Hope, and strew it along in lines upon the ice around and before the ship, so that the heat of the sun might more readily melt the ice, in places where they could saw it, or break it up. This they did, although it was evident that no human power could release them from their imprisonment.

And now the ship's company spent another day in fasting and supplication, and it being Saturday, Peter and John remained that whole night in prayer, for they knew not which way to turn, if God did not have mercy upon them. They called to mind all the promises they could think of, and at length committed themselves submissively to God, to do with them whatever seemed good in his sight. They also fired signal guns of distress at intervals, though what they expected to gain by that, it was hard to see.

Well, in the course of Sunday, as they were still praying and confessing their sins, and bemoaning themselves before God, Peter, listening, thought he heard a bell, though he thought also at the same time that he could not have heard it, but that it must be a mere fancy. But at length it was quite certain that they did hear it, and sure enough, soon after, by a crashing movement of some huge masses of ice in

the direction whence the sound came, they saw clearly, without doubt, a strong steamer making her way towards them.

The Captain of the Steamer, which was a Relief Ship commissioned by the King, wore the King's uniform; and the sympathy, kindness, and activity, with which he labored to get them out of this perilous condition, showed him to be one of the King's true servants. But no time was to be lost, and with all their energy on both sides, it was exceedingly difficult to cut the ship loose and get her afloat in the passage which the Steamer had broken for her. When that was done, a strong cable was conveyed from one vessel to the other, and so, by great care and effort, they once more gained the open sea, and began to put some distance between themselves and the masses of ice they had encountered.

As soon as this was done, the Captain of the Steamer ordered his boat to be lowered, and came on board the King's ship, to see Peter and John; and the first thing he did was to look for the King's Chart. So they had him down in the Cabin, and there spread it out before him. Then he asked them what was the point where they started from, and how they came so far out of the way, and with great sorrow and humility they told him all, and gave him the name of the merchantman by whom they had

been persuaded. Then said he, You have been on the verge of great sin and peril, but the Lord has had mercy upon you. And now hearken unto me, and to the Word which bids you beware of the perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.[21]

Then as he spake these words, they seemed to see, as their eyes followed his finger on the Chart, the whole warning which they had neglected, come out in letters of fire, while he read on. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.[22]

Now at these words Peter and John remembered their own conversation with the Captain of the merchantman, and called to mind how they had applied part of this very warning to *him*, but had neglected to apply it also to themselves; and they

[21] 1 Tim. vi. 5. [22] 1 Tim. vi. 6–11.

stood before the King's Messenger overwhelmed with shame and contrition. But he looked lovingly upon them, and continued,—

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.[23]

Then Peter and John thanked him for his great kindness and love, and moreover, they could not help throwing themselves on their knees, in the presence of all, and giving thanks to God for his goodness, that he could have such compassion upon them; and they besought with tears that they might have grace to be kept evermore from such sin and wandering. Then the Master of the King's Steamer did most lovingly embrace them, and bade them farewell. And as he went, he told them to beware of pride, and to be clothed with humility, for that God resisteth the proud, and giveth grace to the humble.[24] Also he said, Let your conversation be without covetousness, and be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee.[25]

And now, as soon as the Relief Ship had passed

[23] 1 Tim. vi. 11, 12. [24] 1 Pet. v. 5. [25] Heb. xiii. 5.

out of sight, they began to see and to feel more clearly and vividly what a mercy it was that the relief had come as it did; for that very night after their deliverance, a tremendous storm arose, which set the frozen space in such commotion, that they must have been dashed in pieces had they been then among the icebergs. They knew that, well, and they called to mind with thankfulness that the gale which was now driving them back to the right course, must have sunk them in the bottom of the sea, had it come upon them in their cold and terrible imprisonment. They thought of David's prayer, Bring my soul out of prison, that I may praise thy name.[26] The storm increased till it was almost a hurricane, but still it was fair weather to them, in comparison with the terror of such gloom as they had encountered. For now the light of God's forgiving mercy was shining, and they were ready to exclaim,

> The tempests that rise,
> Shall gloriously hurry our souls to the skies!

But indeed they were in great peril, and were driven under bare poles through such a raging sea, that sometimes it seemed as if the ship was going under the waves bodily, never again to rise. At length there seemed a slight lull in the tempest, and

[26] Psa. cxlii. 7.

the ship was so far steady, that they ventured to gather for prayer, and not only so, but sent up a song amidst the roaring of the elements, for they had a heart to sing as well as to pray, and they thanked God even for a hurricane, if it would snatch them from temptation.

The billows swell, the winds are high,
Clouds overcast my wintry sky ;
Out of the depths to thee I call,
My fears are great, my strength is small.

O Lord, the Pilot's part perform,
And guide and guard me through the storm;
Defend me from each threatening ill,
Control the waves, say, Peace, be still!

Amidst the roaring of the sea
My soul still hangs her hopes on thee ;
Thy constant love, thy faithful care,
Is all that saves me from despair.

Dangers of every shape and name
Attend the followers of the Lamb,
Who leave the world's deceitful shore,
And leave it to return no more.

Though tempest-tossed, and half a wreck,
My Saviour through the floods I seek;
Let neither winds nor stormy main
Force back my shattered bark again.

CHAPTER VII.

POMEGRANATE HARBOR, AND THE HALL OF REVELATIONS.

Now as they pursued their course, humble and penitent, and rejoicing in the Divine goodness, they beheld, one fine day, an Island rising before them, which they found, on examining the Chart, to be the Island of the Communion of Saints. They were exceedingly glad at this, for there was a noble harbor in that Island, where they were to stop for a season, and receive fresh water and provisions; and here also they could feel secure, being in one of the King's own ports. It was a sweet day as they entered the Harbor, and behold, the flags of very many nations were flying, with the King's flag high above them all, a sight which it did the heart good to look upon. The Harbor they found was large enough to hold all the fleets of the whole world, and never had they beheld so magnificent and goodly a scene. Moreover,

it was surrounded by mountains, green and wooded to the very tops, sheltering it from every wind that could blow, so that there was nothing to be compared with it for safety and beauty.

Here the crews of the ships that visited the place were regaled, as long as they stayed, with choice grapes from the King's own vineyards, and apples most delicious to the taste. Here were trees, whose fruit was for meat, and the leaves for medicine.[1] Here were orchards of pomegranates, with pleasant fruits, spikenard, cinnamon, and all trees of frankincense, myrrh, and aloes, with all the chief spices.[2] Here were fig-trees, with ripe delicious figs, also fragrant vines with many kinds of grapes, also the flowers appeared upon the earth, and the singing of the birds made the air melodious. There was a fountain of gardens, and a well of springing waters, and there were streams from the mountains, and whether the North or the South winds blew upon the gardens with their beds of spices, the fragrance went forth upon the sea.[3]

In this region all that came in the name of the King were welcome, and they were entertained at the King's own expense, so that everything reminded them of his loving kindness. There was a grand banqueting house of cedar and fir, where the guests assembled with holy joy, and ate and drank in

[1] Ezek. xlvii. 12. [2] Cantic. iv. 14. [3] Cant. ix. 15.

memory of the sufferings and death of their King. It was a spacious, vast, magnificent temple, in the midst of an open plain at the foot of the mountains, sloping down, green and beautiful, to the very borders of the harbor. In that House they spake a language that all understood, from whatever nation under heaven the guests might have been gathered, and it was said to be a dialect very like the language of the Celestial Country, a dialect taught of God, and understood only by the Spirit of God.

Now in this House there was a large Room, the sides of which were all filled with round windows, through which those that looked could see grand instructive panoramas of various scenes. It was a place where one might have studied all his life-time, and still found something always new, instructive, and entertaining. But though the windows were the same to everybody, yet the wonders that were seen depended very much upon the state of mind in the persons that looked through them; and some would go away, having seen very little, while others could never be tired nor satisfied with gazing, and some were ready to exclaim with Peter on the Mount, Let us build here three tabernacles,[1] and never more depart from such blissful visions. But some went away as ignorant as they came; for they are not all

[1] Matt. xvii. 4.

Israel, which are of Israel;[2] and the natural man receiveth not the things of the Spirit of God, for they are foolishness with him; neither can he know them, because they are spiritually discerned.[3]

Over the door of this room was written in large golden shining letters this motto: OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW.[4] Moreover, the Keeper of this room, who was a grave, but very affable and gentle personage, encouraged all the visitors, saying, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.[5] He also told them, If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.[6]

Now when Peter and John came into this room, the Keeper of it looked pleasantly upon them, and kindly and lovingly bade them welcome, and forthwith carried them to a place, where was a succession of very important sea-views to be seen, besides other things full of instruction, and bade them look earnestly. Then they looked, and saw a ship, riding in a storm at night, tossed fearfully by the tempest;

[2] Rom. ix. 6. [3] 1 Cor. ii. 14. [4] Psa. cxix. 18.
[5] 1 Cor. ii. 9, 10. [6] 1 Cor. viii. 2.

and making for a light that blazed upon the coast, which seemed to be at no great distance. But they saw plainly that that light was burning at a point where there was no harbor, and nothing but sharp, perpendicular, jagged rocks. Then they looked again, and behold the ship had struck upon the reef, just where the light was stationed, and was breaking to pieces, with the sea dashing over her, and every soul perishing. Then their Conductor told them that this was a representation of the false lights that allured unstable souls to ruin, pretending to guide them to a safe harbor, where no harbor was.

But you perceive, said the Conductor, that these lights of falsehood are various-colored and revolving lights, whereas, the King's light-houses are all lighted with a light that shines like the sun, and is fixed, and not changeable. Now if those on board this ship had studied the King's Chart, and kept their right reckoning, they would have known where they were, and would have been in no danger from mistaking those lights for the King's harbor. And if they had studied the Coast Pilot, they would have known the false lights in a moment. But those lights are put up to lure souls to perdition, by the same firm that made the life-boats of the yacht you encountered, Security, Save-all and Company, under the superin-

tendence of the Great Adversary, and multitudes have been deceived thereby.

Then said John, Many there be that cry, Peace, peace! when there is no peace.[7] But methinks it would have been better and safer to have kept out at sea, and endeavored to ride out the gale, rather than make for a harbor in such dreadful uncertainty. Is not this a part of that which is called the deceivableness of unrighteousness in them that perish?[8]

Yes, said the Conductor, thou speakest right. These light-houses are sometimes built after the working of Satan, with all power, and signs, and lying wonders, and sometimes by handling the Word of God deceitfully.[9] But it would be better to be tossed in any storm, be it ever so fearful, than to seek a refuge that God hath not sanctioned and appointed. They should have known better. But Satan had blinded their hearts through the ignorance that was in them because of their unbelief.[10] And there be also those, whom God hath given over to strong delusion to believe a lie, because they received not the love of the truth, that they might be saved.[11] But look now through this next window, and you shall see another lesson.

Then they looked again, and behold they saw a

[7] Jer. vi. 14. [8] 2 Thess. ii. 10 [9] 2 Thess. ii. 9. [10] Eph. iv. 18.
[11] 2 Thess. ii. 10, 11.

ship, noble and stately, under a full press of canvas, sailing in beauty over the deep. Oh how lovely was the sight, for the sea, and the air, and the breeze were glorious! But again they looked, and there was a scene of revelry in the cabin, and the company were eating and drinking, while the crew also were occupied in a similar manner, and some were dancing. Then again they looked, after a moment, and lo, the ship was on fire, and all was confusion and terror, and the flames darted from sail to sail, and licked the masts, and flew up the shrouds, till the ship was a great sheet of fire. Then, again, once more they looked, but all was dark, and the ship's hulk was floating, burned to the water's edge, and not a living soul had escaped the conflagration.

Then exclaimed Peter and John, O how dreadful is this!

Yes, said the Conductor, solemnly, this is the representation of a soul setting out well, but not laying aside besetting sins, nor discovering and watching against inward corruptions. One indulgence follows another, till the watch of the soul is all neglected, and through carelessness the habits of sin become as flames of fire, till the soul is destroyed thereby. The people in that ship had been carrying strong drink, and indulging themselves in the use of it, and this has destroyed many a noble vessel. Let every man

beware. Beware of every evil habit. Beware of the indulgence of carnal appetites. Beware of sensuality. Beware of unchaste thoughts, words, and actions. There be those whose god is their belly,[12] and there be those having eyes full of adultery, and that cannot cease from sin, who shall utterly perish in their own corruption.[13] There be those guilty of unclean conversation, whose tongues are set on fire of hell,[14] and shall be grievously tormented for ever in that flame. Beware of secret and unseen temptations, and mortify your members which are upon the earth, fornication, uncleanness, inordinate affection, and covetousness, which is idolatry, for which things' sake the wrath of God cometh upon the children of disobedience.[15] Put ye off all these, and let your speech be always with grace, seasoned with heavenly salt.[16]

Then exclaimed Peter, Oh how many things do we meet at every turn to teach us our danger! May the Lord search us and try us, and not leave us in the power of undiscovered sin, or of habits of evil that cannot be conquered!

Then said the Guide, Some men's sins are open beforehand, going before to judgment, and some they follow after.[17] There may be secret sins, that burn

[12] Phil. iii. 19. [13] 2 Pet. ii. 12, 14. [14] James iii. 6.

[15] Col. iii. 5, 6. [16] Col. iv. 6. [17] 1 Tim. v. 24.

like a slow fire, smouldering, half-smothered, yet burning, all the voyage through. Vicious habit is a thing of awful power. A navigator once came into this port, after having been at sea many days, with such a fire in the hold, and they did not know when nor how it began, but it was down so deep under the cargo that it could neither be got at, nor put out, but would burn, in spite of all they could do to help it, and they knew it was burning by the heat and smoke, and expected every hour to see it burst out for their destruction. They turned great quantities of water down into the hold, but it was manifest that still the fire held on, somewhere, and if they kept the hatches open, it would soon all be a bright flame. So they shut down the hatches, and put the ship for the nearest land, and cried to God for deliverance.

The Cabin itself became so hot, that they could hardly stay in it, and to keep the fire as long as possible from breaking out, they closed the Cabin also as tight as they could do it. The decks grew so hot in some parts, that the pitch fried in the seams, and one would have thought they must blaze up every moment. Day and night they could neither rest nor sleep, but at length, through God's great mercy, they got in sight of land; and when they came into the harbor, it was found that though the fire had, in a wondrous manner, (the hatches being shut upon it)

gone down without breaking out into an open flame, yet it had charred the ship almost to charcoal. The navigator lost everything but life, and had it not been for God's mercy, he would have lost that also.

To the day of his death he never forgot the awful danger. He warned his fellow-sinners, by his own experience, and he told them in his own peculiar way of illustration, which was very powerful, that when people are putting up a bridge, centre-pieces, or wooden frames, are put under the arches, while it is building, to support the masonry, but to remain there only until the solid arches themselves are fully constructed and established. When that is once done, the wood is taken away and burned. And just so, the pleasures of sin are only the devil's scaffolding, to build a habit upon, and when that habit is once formed and steady, then the pleasures are taken away, and sent for firewood,-and the hell begins in this life. And if it does not begin here, so much the more certain to begin and hold on hereafter.

O many are the souls thus sailing on over the Sea of life, with the fire of sin in the hold, burning, charring, that never get into port, but the flame breaks out at length, and envelopes them in a winding sheet of destruction! And now, remember, that although sensual habits are the most perceptible here

in this world, yet evil spiritual habits, habits that in this world by most persons are hardly heeded at all, habits of the neglect of prayer, indifference, stupidity of heart, insensibility to sin and to divine realities, neglect of the Saviour, neglect of God's word, delay of the claims of religion, lukewarmness, conformity to the world, procrastination; all these things are the fire of sin, smouldering, charring, preparing the whole being for becoming firewood, for that fire of holy retribution, which if a man passes into it, if he will neglect all God's warnings, invitations, entreaties, expostulations, will be a fire in God's anger, that shall burn to the lowest hell.

But now, added the Guide, if there be those destroyed by fire, there is frost also. Then he had them to another window, and bade them look again, and when they looked, they saw a scene of great gloom and terror, and it came so near their own experience, that it almost curdled the blood in their veins to think of it. It was a vast, dreadful, frozen sea, and a ship fast frozen in the ice, and not a sign of life aboard, but dead corpses lying on the deck as stiff as the silent ribs and rocks of ice about the vessel. It seemed as if the tall, motionless, glaring ice-bergs were keeping watch over them, for they rose on every side higher than the mast-head. Then they looked again, and the cabin was open before them, and in

the cabin were two men seeming to be the Captain and Mate, seated at a table, with a chart open before them, and a rule and the compasses in their hands, but they were both stark dead and stiff with the frost, for death had come over them even there while they were making their calculations.

And now once more they looked, and behold there was a rushing storm, and a mighty rushing whirlwind among the ice-bergs, so that they were tossed and ground together against one another, like the beams of a shattered world, and the ship was crushed just as if it had been an egg-shell, till in a few moments every trace of her existence, hull, masts, and every thing had utterly disappeared.

Then said the Conductor, ye know the meaning of this. Be humble, and thankful, and watch evermore, and pray without ceasing.[18]

Then the same kind and loving Guide bade them look into the next window, which, when they had done, they saw what seemed to be a Marine Insurance Office, and it was crowded with people going in and out, getting underwriting done for their vessels. The policies of insurance pretended to have the King's seal, and also to secure a ship against all possibility of damage or loss, and also to establish an entire certainty of a safe entrance into the King's haven in the

[18] 1 Thess. v. 17.

Celestial Country. But these things were all lies and forgeries, though the people were willing to trust their salvation to them. They also gave policies for ships that were never built, receiving risks on fictitious capital, the pretended owners of which were willing to pay something for the sake of deceiving themselves and others into the delusion of great riches. Over the door of this place there was the sign of the same firm that put the life-boats on board of Captain Glib's yacht, namely, Messrs. Security, Save-all, and company. There were runners going up and down, pretending to be the King's ministers, whose employment and charge it was to persuade men to come and transact all their business for the Celestial Country at this office. Many seemed perfectly satisfied as to the soundness of the concern, and the ability of the underwriters to pay; but some still remained uneasy, even after they had received their policies.

Then said the Guide, The underwriters at this office are of the kingdom of darkness, though they pretend to be angels of light. Their signatures are utterly worthless, and he that trusts in them will certainly ruin his soul. There were just such insurance offices, and keepers of them, and underwriters, in the days of Noah, pretending to secure men against the deluge; but the flood came, and swept them all

away.[19] And so shall it be in the end of the world.[20] For when they shall say, Peace and safety, then sudden destruction cometh upon them, for the day of the Lord shall so come as a thief in the night.[21] There were such underwriters in the days of the Prophet Jeremiah, and also of Ezekiel, crying Peace, peace, when there is no peace,[22] seducing the people with a lying divination, seeing vanity and prophesying lies, and saying, the Lord saith, when the Lord had not sent them.[23] They prophesied security out of their own hearts, and pretended to have made a covenant with death and an agreement with hell,[24] for mankind, to strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life.[25] But the King's wrath is against such prophets, and against all who put their trust in such delusions, because they are willingly deceived, when from the Word of God they know better.

Then said John, These things, by the grace of the Lord, shall help us, that we be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.[26]

Then said the Guide, Our hope of you is stead-

[19] Matt. xxiv. 39. [20] Matt. xiii. 40. [21] 1 Thess. v. 23. [22] Ezek. xiii. 10. [23] Ezek. xiii. 6. [24] Isa. xxviii. 18. [25] Ezek. xiii. 22. [26] Eph. iv. 14.

fast,[27] if ye be unmoveable in Christ; and ye are made partakers of him, if ye keep the beginning of your confidence steadfast unto the end.[28] For ye know well that there is no true insurance but what is done by the Lord Jesus Christ, and no getting any interest in that, but by coming to him, and abiding in him. If a man abide not in him, there is no assurance but that of being burned.[29]

Some men think they will be saved by the Church, some think they will be saved by baptism, some by partaking of the sacrament; and there are various loan and life insurance companies on these different principles; but the management of them is all alike deceitful. It is a great swindle, and all assurances of salvation by any thing but the blood of Jesus Christ, and faith in him, with repentance towards God, even the renewing of the Holy Spirit, are hypocritical and rotten. Wherefore he saith, Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat. Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.[30]

And again he saith, I am the Door. By me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture. But he that entereth not

[27] 2 Cor. i. 7. [28] Heb. iii. 14. [29] John xv. 6. [30] Matt. vii. 13, 14.

by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.[31] Wherefore, if a man get into the sheepfold by a profession, or by the sacrament, or by what he calleth baptismal regeneration, and not by Christ, he is a thief and a robber. Wherefore, again, our Lord saith, Many will say to me in that day, We have eaten and drunk in thy presence, and thou hast taught in our streets, and we have prophesied in thy name, and cast out devils, and done many wonderful works; and then I will profess unto them, I never knew you, depart from me all ye workers of iniquity.[32] So it is that many will sail on proudly for a time, only to be the more utterly and wofully lost forever!

But come, said the Guide, look into another window, and you shall see a pleasant sight. Then at his bidding they looked, and behold, a wide and shining sea, but broken into quick waves by the breeze, and nothing to be seen in it but a bird like an albatross, struggling to rise from the water. At first it seemed as if the efforts of the creature only plunged it deeper, and its wings went under the water instead of over it; but in a few moments it got the upper hand, and began to rise, though at first it seemed only to skim the waves, but at length it rose higher and higher, till it went straight up towards heaven, and then it

[31] John x. 1. 9. [32] Luke xiii. 46, 47.

seemed to soar without labor, and almost without motion, even like a white fleecy cloud in the atmosphere.

Then said the men, What meaneth this?

And the Guide told them they might there see how the righteous shall hold on his way by prayer, and wax stronger and stronger.[33] At first it would be difficult to rise above the world; difficult it always is to begin to pray, and sometimes it seems as if the prayers of such a wo-begone, sinful and burdened heart only disclosed sin, and carried the soul deeper down in guilt and misery. But looking to Christ, and coming to him, prayer shall be successful, and though at first it seems to do nothing more than get the wings free, and though the flight has to commence fluctuating and doubting along the very crest of the waves, yet soon the persevering soul shall soar, and then, the higher it rises, the purer grows the air and light, and the easier it is to keep flying. And so, if a Christian will thus wait upon the Lord, he shall mount up on wings as eagles.[34] But if he falls again into the sea of worldliness, he is in great danger of sinking in it outright, and of drowning.

Then the Guide had them to another window, and he said, What you see here will depend upon your faith. So they looked, and behold at first they only

[33] Job xvii. 9. [34] Isa. xl. 31.

saw men as trees walking.[35] Then were they greatly disappointed, and the tears fell from their eyes for sorrow of heart; but the Guide bade them look to Him who is the Author and Finisher of our Faith,[36] and gaze again. So they cried within themselves, Lord increase our faith.[37] And again they looked, and lo, they saw what seemed to be the very uttermost end of the Ocean, and the shining coast of the Celestial Country, and sweet green fields stretching down to the sea, and angels in companies walking up and down, and also the walls and gates of the New Jerusalem, and happy beings in white going in and out continually. They saw likewise the domes of the City, which seemed to be floating off into the sky further than the eye could reach, and they thought they heard a melodious sound of bells, exceeding sweet and musical, but they were so ravished that they knew not what to say. They thought it had been night, and that the morning had come, and that they had just awakened from a long sleep; and they exclaimed, both at once, Let me go, for the day breaketh![38]

Then the Guide smiled, and looked lovingly upon them, and bade them God speed upon their voyage, and gave each of them a little book, in which was folded up a parchment, written within and without,

[35] Mark viii. 24. [36] Heb. xii. ii. [37] Luke xvii. 5. [38] Gen. xxxii. 26.

that no man could read but they themselves, and it was called the Earnest of the Inheritance[39] and they were bidden to keep it in their bosoms, and never let it go, for that it would be a great solace and joy to them in all the way of their voyage, even to the end. So with hearts full of thankfulness and love, they hastened down to the Harbor, to get all things in readiness for their departure. They found that by orders from the King a great supply of everything requisite for the continuation of their voyage was waiting their order, so that they had only to say the word, and everything was accomplished. Nothing was wanting.

They were overjoyed at all this, and it seemed as if now there were no more troubles by sea or by land, between them and glory, but a certain and smooth passage thither. And, indeed, that had come about spoken of by the Prophet, that before they called, God answered them, and even while they were speaking, the blessing was with them.[40]

But the Master of the Harbor, who was a very sage and venerable person, and of great experience, gave them some grave warnings in the midst of all their joy, and bade them beware of self-exaltation, for that they did not know what enemies within, as well as without, they might yet have to encounter.

[39] Eph. i. 14. [40] Isa. lxv. 24.

He told them they must call to remembrance what it was that happened to Peter and John even after they came down from the Mount of Transfiguration.[41] Be not high-minded, but fear,[42] said he; a contrite mind is the safest, and though present comforts and delights are precious indeed when God sends them, yet the soul that can follow the Lord contentedly without them is in a sweet and humble frame, that is very safe and exceedingly desirable. Moreover, the Lord is very near to such a soul, and communes with it, but the proud he knoweth afar off.[43]

And now were all hands active for again setting sail, and they went to work with great joyfulness, for the hope that maketh not ashamed animated them, because the love of God was shed abroad in their hearts by the Holy Spirit that was given them.[44]

[41] Luke ix. 46. [42] Rom. xi. 20. [43] Psa. cxxxviii. 6. [44] Rom. v. 5.

CHAPTER VIII.

A CONFLICT WITH THE GREAT PIRATE, AND HOW TO RESIST TEMPTATION.

Now it happened that as they were all busy, getting in their water and provisions, there was a fellow named Pride, who came under the disguise of one of the King's Stevedores, and took hold along with the crew, to help them in their labors. He seemed to be an active, zealous workman, ready for anything, whether to carry coals, hew wood, or draw water. He had tried before to get in with the crew, in his own proper character, but could not succeed, and now resorted to this stratagem, for he was a secret spy and soldier in the service of Beelzebub, the Prince of the Devils. So he made himself very humble and very busy, and just as the ship was getting in her last supplies, and was all ready for sailing, he came on board with a wheelbarrow of packages for the ship's use, and instead of returning,

slunk unperceived away to a dark place in the forecastle, to hide himself till the ship should be under weigh, and then stand his chance for holding on in the voyage, though there was no name under which he was down in the Ship's manifest.

Well, for some time he kept quiet, but at length managed to get the key of one of their sea-chests, where he found a whole suit of seamen's clothes, even to a tarpaulin, and having rigged himself in this toggery, he made his appearance in the first dirty weather they encountered after leaving the harbor, and pulled at the ropes, and reefed sails, with the rest of them. They were too busy to take much note of the man, or even to see at first that he was a stranger, though Contrition and Sincere looked hard at him, and made up their minds to speak about him to Peter and John. But as the weather began to be rough and uncomfortable, they had much to occupy them; and what had never been known before, there began to be a spirit of discontent at the squalls and wet weather they were encountering; for the fellow Pride had a way of whispering and muttering, so peculiar that it was like ventriloquism, and what he said seemed to come from the heart and belly of the person to whom he said it, so that there began to be heart-burnings and hard thoughts, where before there had been nothing but sweet peace, content and patience.

Now all this was not for nothing, as the event proved. One night, while all the rest of the crew were sleeping, and the watch were looking astern across the sea, this fellow, Pride, contrived to hoist a lantern signal with a blue light, which he had conveyed on board for that very purpose, and by which he was to communicate with his Master, whom he knew to be on the watch in those regions. For the devil is a great and cunning Pirate, who watches for ships richly laden; and the seas about the Island and Harbor of the Communion of Saints are a favorite cruising-ground for his privateers. So the fellow, Pride, who knew his Master to be somewhere thereabouts, kept up the signal as long as he dared, and then managed to haul it down again without discovery. The night was very dark, but the light could be seen so much the farther for the darkness.

The very next day there hove in sight a black, doubtful-looking craft, bearing down upon them, and as she neared, and got close enough for hailing, up went the black flag of Beelzebub, and the Master stood upon the quarter deck, and in a voice that roared through his trumpet like thunder, called upon the Captain of the King's ship in the name of his Infernal Majesty, to surrender at discretion, for that he was Master of those seas.

Then Peter stood forth and answered for his King,

that this was the King's own ship, even Immanuel's, and owed no allegiance to any but him, nor would ever surrender to his enemies; furthermore, that this was the King's own highway, and the course of the ship just what was laid down for her in the King's chart, and that none had any right or authority over them, either to stop the way, or turn them out of it.

Then the Master of Beelzebub's ship answered that by the King's own laws all their pretended rights were forfeited to Beelzebub, for they had sold themselves to him, and must come to him for wages, nor would he relinquish his hold upon them for service, but if they fled away, would recapture them wherever he could find them, for that they were his slaves and his property, and as such he claimed them, and called on all in the ship to help in the execution of the laws whereby they should be delivered up.

Then Peter answered that it was indeed true, and with shame and sorrow of heart he spoke it, that formerly, under great delusion and guilt, they had been in the service of Beelzebub, serving divers lusts and pleasures, but that God, having delivered them from the power of darkness, and translated them into the Kingdom of his dear Son,[1] had delivered them wholly from the power of Satan, and made them, by adoption, Sons of God, and meet to be partakers of

[1] Col. i. 13.

the inheritance of the saints in light;[2] that of their own accord they chose the service of God's dear Son, and should have done it sooner, had not the god of this world blinded their minds[3] and made them perverse and unbelieving; but by the Lord's help they never more would serve the devil, nor any of his laws or works.

At this Beelzebub fell into great wrath, and raved and swore with such passion, that he could hardly speak English. But at length he roared out that by the King's own laws they were under his jurisdiction, for that it was one of those laws that they should render unto Cæsar the things that were Cæsar's,[4] which they had not done, for that the god of this world, in alliance with Cæsar, had made laws which they had contemned and disobeyed, and if they continued to do this, there could be no civil government, and that the first rule of all was to obey the powers that be, for that they were ordained of God.[5]

Then Peter answered that as to that matter, the god of this world had trampled on the word and authority of God, and had made God's laws of none effect through his traditions,[6] which he, the devil, was trying to enforce as law, and to get men's consciences under his authority; but that they were

[2] Col. i. 12. [3] 2 Cor. iv. 4. [4] Matt. xxii. 21. [5] Rom. xiii. 1.
[6] Matt. xv. 6.

commanded at all hazards to render unto God the things that were God's, and in all those things they were the Lord's freemen, and would be bound by none but him.

But Beelzebub still maintained that they were his servants from the outset, and had broken away from his allegiance without cause, and as miserable fugitives from justice, ought to be rendered up again. Besides, added he, you have got on board of your ship one of mine own subjects, impressed unwillingly and detained violently, and if you do not instantly release him, I will blow your ship into ten thousand pieces.

Now Peter and John trembled at this, for they did not fully understand the accusation, and as they knew they had never themselves been kidnappers, and were not aware of any smuggled hands on board, they began to question about their own identity. Likewise the whole crew, all but that fellow, Pride, began to say within themselves, Is it I? Is it I?[7] And their sins rose up before them in such wise, at the great roaring voice of Beelzebub, that they were ready to question, each for himself, whether he was not really the man that ought to be given up to Satan as his prey.

However, Peter managed to answer with apparent

[7] Mark xiv. 19.

boldness, that the King's ship was the King's ship, and they would defend her for him to the last. And whether it were right to obey God or man, or to hearken to Beelzebub more than unto God, all on board might judge.[8] Then Peter commanded to clear the ship for action.

But even while they were doing this, the Master of the Pirate ship, having brought her into a commanding position, poured a whole broadside upon the King's ship, intending, if possible, to sink her at one blow; and if the shot had taken effect as was intended, the consequences would have been terrible. But just as the order to fire was given, a wave providentially lifted the vessel up and suddenly keeled her over down to the sea, just so far, as to send the whole discharge into the ocean. Not a shot told.

By this, Peter and John were greatly encouraged. Now that the conflict had really begun, they felt more boldness by far than while they were parleying. But the next broadside did more injury, for the enemy tacked about with incredible swiftness, and brought his guns to bear more truly, though even then most of them whistled across the decks, without striking either the men or the ship. It was a great relief, after these repeated attacks from so terrible an adversary, to find themselves still alive and floating.

[8] Acts iv. 19.

And now they brought the King's own guns into action, and every shot told. The very first report of them was inspiring, while they struck terror, evidently, into the heart of the enemy. Out of the great Mortar, called Promise, they shot a bomb, that fell upon the leeward side of the Pirate Ship, and there exploding, tore out the bulwarks, carrying overboard several of his biggest guns and a number of the piratical crew with them. They also brought to bear with great power and effect the larger gun, WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?[9] And also that other piece, which was put on board, IF GOD BE FOR US WHO SHALL BE AGAINST US?[10] These pieces, however, did as much, if not more in encouraging and confirming Peter and John and all the crew, than in injuring the enemy, though they were not without their effect upon him, as was proved afterwards.

While all this was going on, Contrition and Sincere, who had their eye upon that fellow Pride, observed him at work upon the fire-engine, and coming up to see what he was doing, found that he had cut the hose in three several places, and was trying also to choke the pump with grit, which he had carried for that purpose in his pockets. Then they seized him at once, and in the struggle his hat fell

[9] Rom. viii. 31. [10] Rom. viii. 35.

off, which he had always worn over his eyes, and they saw his true name plainly in his forehead, and knew him to be a villain and a spy. But they had a hard struggle to master him, for he was terribly strong, and caught at everything to prevent being thrown overboard, which nevertheless they did succeed in doing, for it was all over with them, if he stayed longer on board. But as to the fellow himself, he no sooner touched the water, than he swam like a fish to Beelzebub's vessel, and was there taken instantly in.

Meantime, some of the hands set themselves as quick as thought to repair as much as possible the mischief done to the hose, and well was it that they had discovered it in season, for no time was to be lost. Grace to help in time of need[11] must come now, if it came ever.

For now the conflict raged terribly, because the enemy let fly a shower of darts, tipped with fire and brimstone, that came flaming and hissing through the air, and in spite of all that they could do to prevent it, would strike and stick, sometimes in the masts, sometimes in the sails, sometimes on the deck, and several times burst into a flame, so that the fire engine had to be handled with great swiftness and dexterity, and some of the crew had to be stationed

[11] Heb. iv. 16.

in the shrouds, with buckets of water supplied continually.

While they were hard pressed in this manner, several of the fiends, with that fellow, Pride, at their head, having thrown themselves into the sea, swam unperceived under the stern, got hold of some ropes that had there been left hanging by the villain for that very purpose, and by that means hoisted themselves up to an open cabin window, and entered. Then with shouts of blasphemy, and a rush, with hellish darts, they broke forth suddenly on deck, supposing they should surprise the whole ship's company, and get entire possession. They struck John a terrible blow in the back, before he was aware, just as he was bending over in the act of aiming one of the great guns for another broadside, so that he fell flat beneath the force of the encounter, and would certainly have been murdered, had not one of the crew, named PRAY-WITHOUT-CEASING,[12] who saw when the attack was made, ran with Peter to the rescue.

Then commenced a violent struggle, hand to hand, with the fiends, who raised their terrible flaming darts, and also breathed fire so furiously upon them, that they had hard work to draw their very breath in the conflict. Nor is there any telling what would

[12] 1 Thess. v. 17.

have come of it, had not the clouds, which had been rolling up very black and heavy, ever since the fight began, just then broke in a shower of rain so violent, that the burning darts became almost useless in it, and the fire which had caught in several places was put out. Meantime they had the Sword of the Spirit, which is the Word of God,[13] the same weapon with which the King himself once conquered Satan in the temptation in the wilderness;[14] and with this they parried the darts wonderfully, and then struck nimbly and earnestly in the name of the Lord, at every blow crying to God for help, till at length every one of the fiends, being wounded almost unto the death, threw themselves over the side of the vessel, and were seen no more.

Then they gave thanks to God for this deliverance, and now again amidst the confusion of the decks looked towards the Pirate Ship expecting a new conflict. But lo, a great black smoke was seen issuing out of the hold, and fiery-forked flames rose up with it, for their own combustibles had suddenly taken fire, and burned so furiously, that nothing could quench them. And now the night shut in with great rapidity, and the glare of the flames shone lurid over the sea, and the helm of the vessel being abandoned, having been disabled by a shot from the

[13] Eph. vi. 17. [14] Matt. iv. 4, 7, 10.

King's ship, she drove on recklessly like a blinded tiger in a burning menagerie, and her shotted guns went off one after another, till at length there was a most awful and magnificent explosion, and for a moment the air was filled with burning, falling fragments, and then all was dark and still.

But oh, what thankfulness and joy there was on board the King's ship for this deliverance, mingled, however, all night long, with anxious fears and watchings, lest the Enemy might re-appear in boats, or lest the very explosion of his vessel might be only a trick to lull them, for they well knew the greatness of his power and resources, as well as the snares of his malignity and cunning. But the morning dawned without trouble, and the sun rose bright and lovely over the wide horizon, and the sea was smooth, and the wind fresh and balmy, and not a sail or a hulk appeared in sight to give them the least anxiety.

By and by a white flag like an Angel's wing came into view as they were looking eastward, just as if a fleecy cloud had been suddenly created when there was nothing but blue firmament, and then there was speedily a brave and splendid ship setting towards them, having the King's own colors flying, and everything beautiful and bright. Then Peter and John stood still, and gazed with wonder, for the vessel was coming right towards them, and as soon

as she came near enough to speak, one of those on board hailed in a friendly voice, and asked after their welfare. Then they said that all was well, through God's great mercy, but began to tell them something of the great peril they had just escaped; whereupon the Commander ordered his boat, and speedily with his principal officers came on board the King's ship, bringing with them sweet refreshments and delights, that had come from the Celestial Country.

When they had partaken of these, which they did with much comfort and gratitude of so loving a communication, for they perceived and knew that it was from the King, they gave some farther account of the Conflict. Then the friendly visitors told them that they had been all the while in their neighborhood, and were not altogether ignorant what was going on, for they had even heard the noise of the guns, and had seen the terrible explosion.

You were not alone, said the Commander, for ministering spirits were with you, and one such it was, who saved John from his peril, when the fiends attacked him from behind, and would have killed him. For God, said he, giveth his angels charge concerning those that be his children, and will not have them leave them.[15] Are they not all ministering spirits,

[15] Psa. xci. 11.

sent forth to minister to those who shall be heirs of salvation ?[16]

Then exclaimed John, If we had known that you were so near, and that angels were with us, we had not been so terrified.

No, nor so watchful and prayerful, neither roused up to such strong and earnest faith. But did ye not know, angels or not, that God is with you ? Ah, ye must count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience.[17] But God is always with you. It is of the good pleasure of the King thus to leave his dear people sometimes to a seeming desertion and death, that they may feel more deeply their dependence on him, and their need of his grace to save them. But he is always near them, and never will desert them, when they put their trust in him.

But is it often, asked Peter, that the Prince of the Devils giveth such battle in these seas ?

Oh, much worse, much more deadly sometimes. Paul himself once had a conflict with him somewhere in this region, and with his companions was pressed out of measure, above strength, insomuch that they despaired even of life. But they had the sentence of death in themselves, in order that they might not trust in themselves, but in God who raiseth up the

[16] Heb. i. 14. [17] James i. 2, 3.

dead; and who delivereth them from so great a death, and by that very means increased their confidence that he would still deliver them.[18]

But do all escape out of the hands of this Wicked Adversary, asked John, who are thus attacked by him?

They do, if they be faithful in crying to God, and trusting in him who died for them. For he hath said I will never leave thee.[19] Blessed, therefore, is the man that endureth temptations; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.[20]

Well, exclaimed John, we shall shout when we get through! Oh, what is all we can suffer here in comparison with that glory!

Oh, yes! but at present you must walk by faith, and sometimes you are quite down, and seem dying; for many are the forms of faith's trials. In these seas the great Enemy sometimes comes in one form, and sometimes in another, and also the effect of his attacks is very different. It is not often that God beats him down under your feet so signally as you have seen done in that explosion. Moreover, we must tell you that such an explosion might itself sometimes be the devil's own cunning artifice, to make you think he had abandoned you forever, and

[18] 2 Cor. i. 8, 9, 10. [19] Heb. xiii. 5. [20] James i. 12.

would appear no more; so you must be watchful against him, being not ignorant of his devices.[21]

Our dear Lord once conquered him, and will again, and it is good to go with him in the wilderness, and to know that because he himself suffered, being tempted, he is able to succor them that are tempted, yea, and will do it, to the end of time.[22]

Remember, also, how the temptations of our glorious Lord in the wilderness began in a time of great spiritual enjoyment and glory. Draw a lesson from that. Within and without there was the presence, the delight, the approbation of God. This was the time the devil chose for his assault. He is a pirate that attacks the richly laden vessels, but lets the empty and the worthless pass. Therefore, never think yourselves secure because of present comfort and sweetness in walking with God. Be always on the watch. Watch and pray, lest ye enter into temptation.[23]

Then answered Peter, If the Lord's people are to count it all joy when they fall into divers temptations,[24] how is it that he saith also, Pray that ye enter not into temptation?[25] Do they mean the same thing?

Then said the man, There be two kinds of temptation; temptations which are trials from God, for our

[21] 2 Cor. ii. 11. [22] Heb. ii. 18. [23] Mark xiv. 38. [24] James i. 2
[25] Matt. xxvi. 41.

discipline and good behavior and growth in grace, such as storms, hardships, sicknesses, poverty, the loss of friends, disappointments and afflictions, of many kinds. These are all meant for our good, and will prove for our good, if they answer God's loving purpose of bringing us near to him, and causing us to seek our all in him. But there be also temptations from within, temptations to sin, when the evil affections and desires of the heart coming in with external allurements, tempt the soul away from God; and it is against entering into such temptation that our Lord bids us to watch and pray. For the Apostle saith, Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust and enticed.[25]

Now against such temptation every man must earnestly watch and pray, and against entering into it. There may be temptations to sin, which a man does not enter into, because, by the grace of God, being on his watch, he rejects them at once, and cries to God instantly for help against them, and God giveth him grace to help in time of need. But if a man plays with temptation, if he dallies with it, if he parleys with it, if he shakes hands with it, and

[25] James i. 13, 14.

enters into pleasant conversation, all the while considering and questioning whether he shall do it or not, then he is entering into temptation. Entering into a thing is a very different matter from standing without and watching against it. You know that entering into a fog is a very different thing from spying a fog bank afar off, and trying to keep clear of it. As long as you can keep outside of it, and clear of it, it can do you no harm, and you are in no danger; but the moment you begin to enter into it, then it closes round you on every side, and you can no more see your course, and sometimes can hardly see your hand before your face, and so may run upon a reef of rocks, without even knowing that you were near them. Fogs are exceedingly hazardous, especially if the King's Chart and the reckoning have been neglected, and no correct observation gained.

Here Peter and John looked hard one upon another, and it was easy to know by the sorrow and solemnity of their countenances that they were thinking of past dangers. But oh, they thought within themselves, what tender mercy of the Lord was it that we were not ourselves wrecked for ever!

Then the Man looked lovingly upon them, and went on. He said that just so a careless soul enters into temptation. There be temptations sudden, and temptations gradual, and a careless soul may be

overcome of either; but the gradual temptations begin by little and little, and are like a fog, which the vessel enters into before you are aware. A man parleys with them, advances towards them, and his heart all the while grows tender to them, and then at length the fog of sinful inclination is all around him, and everything grows dark. He no longer sees the Word of God clear shining, nor feels its power; his faith diminishes, and the love of God declines, and the face of the Lord is no longer seen by him. And when a man thus enters into temptation, then temptations enter into him. The fog not only surrounds him, but gets within his very soul, making everything cold, listless, and desolate. And if at such a time Satan come upon the soul, what chance is there of escape? Oh beware, beware, lest you enter into temptation.

The Man said, moreover, that there was once a great house committed by the King to the charge of his servants, with instructions to the Porter to watch. Now there was a garden round about the house, hedged round on all sides with a strong, high, protecting hedge, which nobody could break down from the outside, nor get over. Beyond this hedge was a waste howling wilderness, and in the thick of the forest a terrible band of robbers, whose aim was, if they could by any means do it, to surprise and get

possession of the King's garden and house. For this they watched their opportunities at the hedge, hoping they might get into a friendly conversation with some of the servants, and so make a beginning.

Now the name of the Porter was Parley, and he was a man given to talk, and as he walked about the garden, he heard his own name whispered on the other side of the hedge, and drew near to see what it was. Then the robber entered into a conversation with him, and this was done several days, till quite a fellow-feeling was begotten between them, and the robber went so far as to tell Parley the Porter that it was a shame to be kept cooped up in that little garden under such close restraints, and not permitted to know anything of the world, and its pleasant amusements, and its grand old woods, and its pleasant men and women. These things made an impression, you may be sure, upon Parley's mind, and he was now entering into temptation, and so the thing worked, till Parley the Porter was taken with such a desire to see something more, and also to see the man that had been talking with him, that one day while they were conversing he began to pull away the hedge on his side the enclosure, so as to make a little space for easier communication.

As soon as Parley began this work, then the robber could begin also, for the King had made the hedge

in such a manner, that it could be broken through only by beginning from within, but if it were begun there, then alas, it was easy; so they soon had a place broken, by little and little, big enough for a man to crawl through. The robber entered, but very carefully at first, and entirely alone, and in a plain, simple, peaceable garb, and without any weapons, so as neither to disturb any one, nor terrify the Porter. And Parley for his part was astonished to see such a perfect gentleman, so amiable, so pleasant, so affable, so kind. He seemed to take a great interest in Parley's affairs, and Parley showed him the house, with its doors and its fastenings, though he could not let him in, because of the other servants.

But at length, by little and little, Parley was persuaded one night, though he would not himself open the door to him, to leave a window unfastened, so that he could open it himself and get in. That very night the man came in armor with all his gang, and they took the house by storm, and though some of the servants escaped, yet Parley was the first one murdered. Such is the course of sin; therefore watch and pray, lest ye enter into temptation.[26]

Furthermore, said he, never despair, but look to

[26] Mark xiv. 38.

Christ and trust him, in the lowest and most hopeless state. And, remember, that he causes the sins of his people to chastise them, and their very backslidings to correct them. Many of the changes that God suffers his people to pass through are directly for their good; so that, though they may be the result of instability within, or of carelessness, or prayerlessness, or running into needless temptations, yet God makes them the actual means of growth and permanence in grace. Anything that makes us feel our own weakness, guilt, and misery, and our need of Christ, is good for us, though it may be very painful, mortifying, and perplexing for the present. Discipline and trial now, and the discovery of our own wretchedness, are the way to lasting peace.

> Though painful at present, 'twill cease before long,
> And then, O how pleasant the Conqueror's song.

So the man bade them good by, and returned with his officers on board their own ship, where Peter and John, and all the men followed them with their eyes, and kept gazing at the vessel afar off, till she went out of sight, just as they had first caught the vision, like an angel's wing or a fleecy cloud in the horizon. The sun set that night more soft and beautiful than ever, and they saw no more of the Pirate, but with a fair breeze sailed steadily away.

[37] Jer. ii. 19.

Then they set up a sweet song, recounting their dangers, a part of which ran thus :—

Believers now are toss'd about
On life's tempestuous main;
But grace assures beyond a doubt,
They shall their port attain.

They must, they shall appear one day,
Before their Saviour's throne;
The storms they meet with by the way,
But make his glory known.

Their passage lies across the brink
Of many a threat'ning wave;
The world expects to see them sink,
But Jesus lives to save.

Lord, though we are but feeble worms,
Yet since thy word is past,
We'll venture through a thousand storms,
To see thy face at last.

CHAPTER IX.

A NAVAL BATTLE IN THE HALF-WAY HARBOR TO ROME.

THERE was a place formerly laid down in the King's Chart as the Shifting Sands, where of old time a beacon had been established upon two great reefs, one of them called the Rudiments of the World, and another called, The Traditions of Men.[1] Now in the course of ages, what by shipwrecks, and the flight of birds, and the increasing of the Sands to islands, these reefs were all grown over with soil and trees, and at length the whole region became covered with vegetation, grew into a great commercial resort, and at this time had become a famous country. Peter and John knew by their observations that they were in the region of those Shifting Sands, but they did by no means expect to see a continent. It was, therefore, with extreme surprise, that they found themselves one day beyond all question nearing the

[1] Col. ii. 8.

solid land. The man at the mast-head reported land early in the morning, but at first they thought it must be a mistake of a low bank of cloud, or some other deception, but they soon found that in very truth it was a country, though not one of God's original continents, but composed from first to last of what is called made land.

Now as they drew near to this country, it became manifest that there was an open Harbor near where they were sailing, and beyond what seemed to be the entrance they could see a grand city rising, the domes thereof, and many of the buildings, being ornamented with crosses. So they determined to see what it was, but they had no sooner entered the Harbor, than a boat hailed them with an officer, whose work it was to collect port-charges. This convinced Peter and John that the place was not under the King's laws, for every port in the way to the Celestial Country was free to all ships carrying the King's colors.

But before the matter could be settled, a revenue cutter was had up from the offing, and Peter and John were ordered on board, on the charge of not conforming to the laws of Church and State. But they refused to leave their own ship, whereupon the officers of the Revenue Cutter came themselves on board the King's ship in a great rage,

which, however, was somewhat rebuked and abashed by the cool and quiet demeanor of Peter and John, who received them with great politeness.

These men proceeded to tell Peter and John that they would be held to answer, under the laws of that realm, for being in those waters without a license from the State. But to this Peter and John made answer that their sailing orders, and licenses also, were received from Immanuel their King, and that they were free to traverse every one of his highways and harbors, without let or hindrance, neither could any power on earth or in hell rightfully stop them.

The enquiry was then made of them as to the Ecclesiastical authorities, by whom their free papers were signed and sealed, and they said that there was no authority in the case, that ever had had, or ever would have, any power over them, save only that of God's own Word, ministered unto them by the Holy Spirit, unto which they were bound in all cases whatever to render obedience.

Then it was told them that unless they could show a permit under the hand of some Priest, who could trace back his own succession to one of the Apostles, they were uncovenanted men, and their vessel an outlawed, uncovenanted vessel. A maxim of that country was had up and asserted in their hearing, *No Bishop no Church;* and it was told them that

unless they hoisted the Bishop's Flag, they could not be suffered to sail, for that it was clean contrary to the statutes of the realm, and too disorderly to be permitted.

To this they made answer that they never would accept, acknowledge, or hoist, any other Flag than that of their King; that his banner over them was love;[2] that in Christ Jesus neither circumcision nor uncircumcision availed anything, but a new creature.[3] They added also this; The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.[4]

Then it was asked them if they ate meat on Fridays; also whether they kept the Saints' festivals; also, whether they shaved their heads in a crescent or full moon.

To this they answered that they did not shave their heads at all; that they ate whenever they were hungry, the meat that God gave them, giving God thanks; and that they had been commanded of the Lord not to let any man judge them in respect to meat or drink, or a holy day, or the new moon, or the Sabbath day.[5]

While this conversation was going on, there was a curious little imp of a fellow to be seen up and down the deck, with a strange robe on his back like a sur-

[2] Cant. ii. 4. [3] Gal. vi. 15. [4] Isa. xxxiii. 22. [5] Col. ii. 16.

plice, having a kind of swash-bucket in one hand, and a sponge in the other; and this sponge he kept ever and anon filling with water from the bucket, and sprinkling it here and there, especially whenever he could get near enough to any of the crew to wet them. This singular personage acted in the capacity of baptismal regenerator-general for the Harbor, and always accompanied the revenue and rudiment officers to communicate the grace of baptismal conversion to any such subjects of uncovenanted mercy as they might possibly encounter. It was singular to see the seriousness of his movements, which had a very ludicrous effect, in contrast with the unrestrained wonder and contempt, with which the men of the ship, as well as Peter and John, regarded them.

Now these revenue and rudiment men seemed not only astonished, but very much enraged, at what they called the contumacy and rebellion of Peter and John; and if they had had sufficient force with them, they would have taken possession of the vessel on the spot. But this they dared not attempt, especially as the sight of the King's great guns somewhat staggered them, and the more, when they drew near, and read their shining inscriptions. One of the crew, named Watchful, was just then at work burnishing them, and the letters shone like the sun, especially the motto of one of them, If God be for

us, who shall be against us ?[6] So those officers, when they had looked round about upon the armament and appointments of the ship, departed with the promise of another visit.

Now Peter and John, being peaceable men, and seeing the train in which things were likely to go, concluded at once to weigh anchor and pass quietly out of the Harbor, seeing it was no place for them; neither could they get provisions there, and to be detained there would only delay and injure their whole voyage, and perhaps bring great disaster upon them. Whereupon they proceeded in open day to get all things in readiness for sailing.

But the authorities on shore had resolved to maintain their jurisdiction, and to this end had ordered up from their naval stations three of their biggest gun ships, namely, BAPTISMAL REGENERATION, SACRAMENTAL SALVATION, and JUSTIFICATION-BY-WORKS. They had also a great ship named Agar, and another which was called Fair-show-in-the-Flesh,[7] and another named Will-Worship,[8] and another called Philosophy-and-Vain-Deceit,[9] and another named Fables-and-Endless-Genealogies.[10] All these vessels together made a squadron, by the very sight of which they confidently believed they should frighten Peter and John into

[6] Rom. viii. 31. [7] Gal. vi. 12. [8] Col. ii. 23. [9] Col. ii. 8.
[10] 1 Tim. *i.* 4.

surrendering at discretion; but they had mistaken their men.

As soon therefore as these ships came closing round about them, and the Great Admiral, whose name was my Lord Obedience-to-Tradition, with Lord Ceremony standing behind him, had summoned them in a loud voice to haul down their colors, and receive the King's Flag at their hands, Peter and John commanded to hoist sail, and while all hands were doing this, they steered right boldly for the open sea.

But in so doing, the wind having suddenly freshened, and the ship under full sail getting strong headway, she ran directly, with a most thundering crash, into the bows of Fables-and-Endless-Genealogies, just then crossing her course, to take a position for raking her. The concussion was so sharp and powerful, that, the King's ship being of heavy and solid timber, very strongly put together, while the Fables-and-Endless-Genealogies was of slight materials, and poorly constructed, more for show than actual service, the bowsprit and whole head-pieces of this last ship were cut clean off, and carried away like basket-work, and the water poured into her hold at such a rate, that a heavy vessel would have sunk instantly. But the three vessels, Fair-show-in-the-Flesh, Philosophy and Vain-Deceit, and Will-Worship, all came to her help, and had as much as they could

do to keep her from foundering. They used helps, undergirding the ship,[11] and sent on shore for carpenters to mend her as well as they could, for their whole dependence was upon her preservation, and they were about to have her newly bottomed in the Dry Docks belonging to the Man of Sin and Son of Perdition.

Meantime the three leading ships in the squadron commenced a heavy cannonading in pursuit of Peter and John, which, had the King's ship been at anchor in that Harbor, might have done mischief, but as she was now on her course, it had no effect whatever; all the shots fell short. Not so with the King's own guns, which the men on board the King's ship now brought into play with great dexterity. Their ammunition was from the great store-house of God's own Word, and every shot told. They brought the great Mortar into action, and the first bomb they fired was this, STAND FAST IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED AGAIN IN THE YOKE OF BONDAGE.[12]

The explosion of this bomb was heard far up the country, and it shook the very houses in the city, so that the inhabitants at first thought there had been an earthquake. They fired also another, I can do all things through Christ which strengtheneth me,[13]

[11] Acts xxvii. 17. [12] Gal. v. 1. [13] Phil. iv. 13.

and another, By grace are ye saved, through Faith, and that not of yourselves, it is the gift of God;[14] and another, By the deeds of the Law shall no flesh be justified;[15] and another, In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but Faith, which worketh by Love.[16] All these were directed with so much precision, that they fell right in the centre of the enemy's gunships, and scattered everything before them. The long guns also did great execution.

But the most wonderful effect was produced by the last named bomb, together with the following, Wherefore, if ye be dead with Christ from the rudiments of the World, why, as though living in the World, are ye subject to ordinances after the commandments and doctrines of men?[17] For these bombs fell, the one upon the main deck of the ship of Baptismal Regeneration, and the other into the hold of Sacramental Salvation. They made such havoc, that the main mast in the first ship went by the board, and the ship became so entangled with her own hamper, that she could not again be brought into action.

And inasmuch as by their naval etiquette her Consort could do nothing without her, besides being nearly blown to pieces by the bomb in her hold, and as the ship JUSTIFICATION-BY-WORKS had no ammuni-

[14] Eph. ii. 8. [15] Rom. iii. 20. [16] Gal. v. 6. [17] Col. ii. 20, 22.

tion of her own, and must receive all orders only as countersigned by my Lord Obedience-to-Tradition, they got into a pretty muss, and in the endeavor to help each other, fell to quarrelling among themselves. The Captain of JUSTIFICATION-BY-WORKS demanded the authority to fight upon his own hook, by a dispensation from one whom they called the Pope, without having to wait for BAPTISMAL REGENERATION and SACRAMENTAL SALVATION. He said, moreover, that one kind of works was as good as another, and that in order to be up to the times, he must have a Chaplain of his own, and an altar and candles to work by.

The King's ship left them amidst those discomfitures and vain janglings at the mouth of their own Harbor, and with a favorable wind pursuing her course to the Celestial land, soon lost sight of that strange country. Not a single life was lost in the conflict, which was a thing remarkable, in contrast with the former history of those roadsteads, and of the interior of that region, where of old there had been great burnings alive and other barbarities exercised on all who were so unfortunate as to fall into the hands of the natives. There were great catacombs of superstition, and among them a dark underground passage, which was said to open up into a distant place called the Vatican, where was the Palace of that Man of Sin and Son of Perdition, who

owned the Dry Dock, in which Fables-and-Endless-Genealogies was going to be newly bottomed. There were predictions that that whole region was to be overthrown by fire, and would one day sink like a millstone in the ocean, with the great Establishments built up there for so many ages. But the inhabitants paid little or no attention to such things, considering that their great Establishments were not only an honor to the Modern Age, but the great support of their glory and gain.

Now Peter and John were right glad to have escaped this danger, and to find themselves once more in the King's open highway, with a free and fair breeze. Thinking it all over, they could hardly tell how it happened that they got into such a conflict, and they thought within themselves how much worse they must have fared, had they left the King's ship, and gone strolling up the country, either out of a vain curiosity, or agreement with the customs of that land. On studying the King's chart in regard to this region, they found it written, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.[18] Then said Peter, This is verily either that Great Babylon, or a city and harbor that lieth under her jurisdiction, and so must be a partaker of her destruction.

[18] Rev. xviii. 4.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold and silver and precious stones and of pearls, and fine linen, and purple, and silk, and scarlet, and all sweet wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.[19]

Then said John, I perceive, brother, that the City extendeth much more widely than we thought it could have done; and if the kings and inhabitants of the earth that have been made drunk with the wine of her fornication are to partake of her plagues, there is a time of great vials of wrath coming. For it is written, Thy merchants were the great men of the earth, for by thy sorceries were all nations deceived. And then it is added, that In her was found the blood of prophets, and of saints, and of all that were slain upon the earth.[20] If these

[19] Rev. xviii. 11–15. [20] Rev. xviii. 23, 24.

plagues are yet to come, there must be great and wide ruin.

Then answered Peter, How it will be we know not, but we do know that with violence shall that Great City Babylon be thrown down, and shall be found no more at all. Yea, and the merchants of those things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas! Alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, and saying, Alas! Alas! that Great City, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate![21] Now when all these things are accomplished, there will be Halleluias from much people, because of the true and righteous judgments of the Lord our God.[22]

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her![23]

[21] Rev. xviii. 15–19. [22] Rev. xix. 1, 2. [23] Rev. xviii. 20.

Then said John, I perceive that when all this is done, there shall be for a time an end put to the teaching for doctrines, the commandments of men;[24] and this City and Harbor out of which we have escaped so happily, if it then exist, shall be altogether changed, and this wickedness clean consumed out of it.

Then said Peter, This devil is not so easy to be turned out of his house and home in human affairs, as you think for. There be those who would impose upon the conscience by human law things as acts of religion; but this is quite contrary to God's Word, and is just causing men to take their religion from men instead of God. For that which is enforced by a human law, out of the fear of man, taketh away from the fear and love due only unto God. Again, there be those who would bind the conscience by human law to do things clean contrary to the Divine Law, saying that this quality of contrariness is quite taken out from any action, so soon as human laws have legalized it. But this is a quirk of Satan, to get men's consciences into his own keeping, and to bind them fast into his own notions of morality.

Well, returned John, these men, whether they live in one age or another, are certainly of those lawyers who have taken away the keys of the kingdom of

[24] Matt. xv. 9.

heaven, and will neither go in themselves, nor suffer those who are entering.[25] The faithful disciples that would enter only the Door, that is by Christ, they compel to climb up some other way, else they will not receive them. Only to think of their despotism and pride! They would have had us give up the King's flag, from the King's own ship into their hands, that we might afterwards receive it from their authority, and acknowledge a subjection to them! I bethink me of Paul, when they made a like onset upon him and Barnabas and Titus, and other good men, whose liberty in Christ Jesus they hated, and sought to bring them into bondage; to whom Paul said they would not give place by subjection, no, not for an hour, that the truth of the gospel might continue,[26] which it could not, if it were put under the bondage of men.

Then said Peter, These men will have a great guilt to answer for in the Great Day. And yet they seem verily to think that they, and they only, of all mankind that have heard the gospel, are in covenant with God, and safe in the way to heaven. But oh, what a dreadful, overwhelming ruin awaits them, when they come to the judgment, if they have trusted in anything else but the blood of Jesus Christ and the renewing of the Holy Spirit for their salvation.

[25] Luke xi. 52. [26] Gal. ii. 5.

What shame and confusion will be theirs, when, having trusted in their ceremonies and their works to save them, they come up to the Celestial City, and find it shut against them! Then they will say, Lord, Lord, have we not prophesied in thy name, and eaten and drunken in thy presence, and hast thou not taught in our streets,[27] and have we not builded thy temples and thine altars? But he will say, I never knew you.

Then belike they will answer, again, But I was baptized in such or such a city, in such or such a Cathedral Church, by such a priest of the true succession, and also I partook of the sacrament at his hands, and I was taught that after that, the baptism of the Spirit was sure, for that all who were baptised were regenerated. Then might he say, But ye had my word, and wherefore did ye not believe it? Wherefore did ye hearken unto men rather than unto God? For ye were made to know that the word which I had given you, the same should judge you in the Last Day.[28]

Alas! how many in that day will hear that dreadful word, Depart from me, I never knew you,[29] who fully expected to hear that other sweet word, Come ye Blessed of my Father![30] But they who choose to risk their salvation on a lie, and take the

[27] Luke xiii. 26. [28] John xii. 48. [29] Matt. vii. 23. [30] Matt. xxv. 34.

teachings of men before the truth of God's Word, are twice over determined to perish.

The King's ship did now, day by day, make good progress, and the light came down upon the sea in such glory, and the waves far off before them shone with such brilliancy, where the sea melted into the heavens, that sometimes they could not look steadfastly towards that quarter, because the glory was so great, and the flood of light so intense. And they seemed to be nearing it continually, so that sometimes they felt as if they were very near heaven, and as if it would be an easy thing, a few leagues farther on, to sail straight into it.

Now and then also there were birds that appeared flying, of a strange celestial beauty, with plumage such as they had never seen before; and they would dart down from the sky, and then shoot up again, till the eye lost sight of them, because it could not follow them so far. But where these lovely creatures could have their resting-places, the whole ship's company were at a loss to know; but they were very beautiful, and when they fled away, took the men's hearts with them.

While in the midst of these seas, they were exceedingly surprised one day, by coming in sight of an open boat, with a man in it, reclining in the stern, and quietly reading a book, at the same time that he

was steering. Then Peter and John hailed him, and asked what he would be at, out there in mid-ocean, or how in the world he got there, seeing that they themselves had encountered such storms, that it did not seem possible that under any circumstances an open boat could have lived through them. So he told them that the country from whence he came was not so far off as they imagined, for that he came from the land of Fleshly Wisdom, a very wide land, and was bound for the Celestial Country; but never having been satisfied with any proposed views of religion, and being sure that he had himself formed a theory, which would with all posterity take the place of all other systems, he was resolved to set out on his own hook.

Accordingly, he had laid in a stock of the concentrated essence of provisions, and with a portable steam-engine, which he intended to use whenever occasion called for it, he had come thus far by dint of sails and rowing, and occupied most of his leisure time in perusing and re-perusing a volume of his own works.

But where, cried Peter and John, are your chart and compass?

The man answered that they were all safe in a little binnacle, but that in truth he did not really want any; the interior light was so great, that he went by

the Spirit, not the letter, of which indeed he was in no need, having himself risen to a personal inspiration. He said, moreover, that to make all sure, he had gathered the creeds of all nations, ages, and sects, and carried them with him. He knew that there was truth in all, and by accepting of them all, he was perfectly sure that he had got all the truth in the world at any rate. As to any creed of his own, he held it yet in reserve, and was ready for new manifestations of light any where.

He likewise let Peter and John know that he was now engaged in demonstrating that all forms of language were incapable of conveying any true record of the Spirit, and that consequently men must leave off relying on any written form of inspiration, and throw themselves confidently on intuition and the soul. He said, also, that his own works, though so extremely eloquent, proved that language was no adequate exponent of thought, for that with all his great powers he had never been able to make half a dozen persons understand either what he believed, or what he was driving at; and if this were the case with his own writings, he argued, how much more must it be with a volume like that of the Holy Scriptures.

Then Peter and John looked upon the man with mingled amazement and compassion, for they per-

ceived plainly that he was not in his right mind, and they concluded he must have broken loose from some lunatic asylum, so they invited him to come on board the King's ship, entreating him to seize the opportunity of salvation afforded him, for if he went on in this way, he must perish. But he answered with much indignation and contempt, that they need not suppose that all the wisdom in the world was on board their ship, and that he pitied their delusions more than they could his, and indeed if they would consent to follow him, he said that he would cheerfully take them in tow, and give them the benefit of a mind that otherwise might have to wait for posterity before it could be appreciated.

Then Peter and John could not help smiling, much as they pitied the man, at such a droll conceit as that of seeing the King's ship moored to the stern of a sail-boat. But while they stood looking at him, he shifted his sails, bade them good morning, and scudded off before the wind on a tack some five points different from the course of the vessel, and they soon lost sight of him.

CHAPTER X.

THE CAPE OF STORMS, AND THE ISLAND OF PEACE.

Now for some days after these encounters, things went smoothly enough, and they seemed to be making fair and rapid progress on their heavenly course. But no good frame of mind in this world is permanent, neither will fine wind and weather last always, nor can anything be relied upon but God.

After those days of bright and pleasant sailing, there began to be an unexpected change. It seemed as if there were some mighty obstacle before them, they knew not what. The air grew heavy, and at a distance there were heavy, dark, threatening forms looming up like great mountains, and a great shadowy ridge seemed to be resting on the sea, forbidding them to pass beyond it. Also there was a great gloom upon their own spirits, so that, though they tried to commit their way unto the Lord,[1] and to

[1] Psa xxxvii. 5.

feel what they well knew, that he would be their guide, even unto death,[2] yet they were anxious and troubled, and the fear of death came upon them, and they trembled and were disquieted.

What added for a little season to their gloom, was their meeting with a vessel, sailing the contrary way from theirs, as fast as she could go, with a breeze that filled her sails, direct from the black gloomy-looking ridge before them; and when they hailed the Master of that craft, and asked him whither they were bound, the man made answer, To the Celestial Country! But, said he, we had like to have perished on the way, for we ran into head seas and storms, and it was night all around us, and thunderings, and hail, and lightnings; so that we know that we had mistaken our way, and we do now believe that all this is superstition and fanaticism, for that God cannot require his creatures to pass through such fears and distresses. It is the work of gloomy thoughts about God and our own sinfulness; and if we had gone that way much longer, we had all been crazed. We are now determined to go back, and we have no fear but that a merciful God will be merciful to his creatures, for we never have done anything so bad as we seemed to have done, when these desolations and terrors were round about

[2] Psa. xlviii. 14.

us. It is the work of gloomy, fanatical spirits, to prejudice us against God and ourselves; and we advise you, if you know what is for your good, to keep clear of it. We are convinced that the Celestial Country cannot lie in that region.

To this Peter and John made answer, that though the Celestial Country might not, and they were very sure it did not, lie in that region, for it was no where to be found on earth, yet all that region might, for aught they knew, lie in the way to the Celestial Country, and that whatever of evil there might be, it could not be so great as their sins had deserved, nor so great as the evil of keeping their sins in the country of sin and destruction. They said, moreover, that if it was the right way, they had a right to expect suffering, for that they had been assured that we must through much tribulation enter into the kingdom of God.[3] So, said they, we see not anything in your account to make us think, as yet, that we have mistaken the way; but they added, we are very sure that the way back is not the right way, but the way to perdition. For it is written of God that the just shall live by his faith; but if any man draw back, my soul shall have no pleasure in him.[4] They said, moreover, We will not be of them who draw

[3] Acts. xiv. 22. [4] Heb. x. 38.

back unto perdition, but of them who believe to the saving of the soul.[5]

So saying, they kept on their way, and though it grew more and more gloomy, yet they remembered for their comfort the saying of Paul, that we are saved by Hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, and the Spirit helpeth our infirmities.[6]

They also comforted themselves with the saying, Though he slay me, yet will I trust in him;[7] and also again called to mind the passage, Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.[8] Then they said one to another, There is nothing in all these reported fears and tribulations, that goes at all to prove that we are not in the right way; but at any rate there is no direction in the Chart, hereabouts, for us to turn back, and onwards we must go.

So they went on, keeping a good look-out, and they soon found that the vast black-looking ridge before them, though it lost its supernatural dimensions as they drew nearer, yet prevented the possibility of a

[5] Heb. x. 39. [6] Rom. viii. 24, 25. [7] Job xiii. 15. [8] Isa. l. 10.

course so direct and speedy as they had of late been running, unless they could find some strait or channel opening through what seemed to be the continent. The coast trended south, and rose forbidding and gloomy, desolate and shrouded with storms. There was no harbor, neither any inlet or passage, and still the farther they went, the stormier grew the weather and the seas, and the less the probability of shelter. At length they came to the conclusion that this must be that Cape of Storms, rounded by David, Job, and Jeremiah, where so many navigators had encountered so great perils, and so many had given themselves up for lost. But they committed themselves for safety to him who had been with them in six troubles, and would save them in seven,[9] and so they kept the helm on the course indicated, as closely as they could determine.

But it was a time of fear, fatigue, and great danger. The cross seas seemed to drive direct upon them from every quarter, angry and swift, as if the fiend was in each one of them, making for the vessel, and resolved to overwhelm it. They passed through a hail-storm, so cold and fierce, that the sharp icicles drove upon them like grape shot, and the decks and shrouds were covered with an icy sleet, which made it almost impossible to handle the sails and rigging.

[9] Job v. 19.

They encountered also a gale so severe, that all their past experience, as they then thought, furnished them with no counterpart of its violence. Sometimes it seemed as though they must go to the bottom. Sometimes it thundered and lightened at such a fearful rate, and at the same time the rain poured down in such torrents, that it seemed as if creation's doom were approaching, and they could only stand still, and wait for God to finish his judgments. Thus for many days and nights they were beating about, conflicting with storm, darkness, and uncertainty. All this time they cried unto the Lord,[10] and often with groanings that could not be uttered,[11] for a sense of sin lay upon them, and of terror, sometimes inexpressible, so that repeatedly it seemed as if the ship at the next move forwards would plunge bodily underneath the rising wave, instead of riding over it.

All this while they could scarcely tell where they were, but at length the sun came out long enough to give them their true reckoning by observation, and then, deeming themselves past the extent of that stormy continent, they set the ship due East, and prayed, if it were God's will, that they might have clear weather. They had not gone far when the clouds lifted and broke, and though there was nothing, either before or around them, but a waste of waters

[10] Psa. cvii. 6. [11] Rom. viii. 26.

visible, and the ocean everywhere wild and gloomy, yet now it seemed as if again they knew their way, and were under the King's jurisdiction. Then they called to mind God's loving kindness, and exclaimed, When my spirit was overwhelmed within me, then thou knewest my path![12]

And now they felt so grateful to God, for causing them to persevere, that no language can tell the happiness of their emotions. They bethought themselves likewise with sorrow and pain of the ship they had met hurrying backwards, for they knew, by the Word of God, that all on board must be ruined by that course. Then said John, It is very strange that they should have come so far on this voyage, and after all turn back. But they could not have had the King's commission, nor any true knowledge of his cross, his laws, his love, or their own hearts.

Then answered Peter, There is a way that seemeth right unto a man, but the end thereof are the ways of death.[13] There be those who set out well, and as long as it is smooth weather and sunshine they may keep sailing, and this may be for a long time, finding nothing to try them. These be they, where the seed of the gospel is sown in stony ground, having no deepness of earth, and getting no root, yet springing up rapidly, but under the heat of the sun it wither-

[12] Psa. cxlii. 3. [13] Prov. xvi. 25.

eth away. So they made great sail at first, but you see nothing had been done in their hearts, for as soon as their inward corruptions were stirred up, and the terrors of hell began to be presented, together with some opposition from this world, they took offence, and went back, denying the truth of the gospel. Indeed, there is no knowing how many there may be in every age, who have some experience of the powers of the world to come, and also of the Sword of the Spirit which is God's Word, who afterwards fall away, and are never again renewed unto repentance.[15] It is not likely that that vessel will ever be seen again with her head towards the Celestial Country.

Then said John, I think we have more reason to be afraid of all sunshine than all storm. But for men to turn back because of storms is madness indeed. It makes me think of that night of the disciples on the Lake.[16] If they had tried to put back to the harbor when the storm came on, they would not have met the Saviour; and just so, if Peter, when he found he was sinking, had tried to put back to the ship, he would have been lost; but he held on, looking to Christ, and crying, Lord save me,[17] and so the Lord saved him. And I am persuaded the Lord is always near us and with us, and just as near in the

[14] Matt. xiii. 5. [15] Heb vi. 5, 6. [16] Mark vi. 48. [17] Matt. xiv. 30.

storm and darkness as in fair weather and sunshine. It is no argument, because we do not see him, that he does not see us, and care for us. But oh, when a soul turns back, it becomes mad against him, and hath such venom against the truth, saying that it has had all that experience that Christians pretend to have, and found it false, that with such devilish lying, such a sinner and apostate may destroy much good.

Then answered Peter, It was once said by a great navigator, that experience, like the stern lights of a ship, only serves to illumine the path that has been passed over; a man learns but little from it on his future way, except he learns to be watchful unto prayer, throwing himself entirely upon God. But if this be true of the different periods of individual experience in this navigation, how much less can the experience of others answer for our own. It is like the track of a vessel on the ocean; it may be put down on the chart, it may be described in the log-book; but you could not possibly put another vessel on the same track. You too must go by the chart and the compass, for there is no line of foam left in the trackless sea. Each soul has to go through the same experience for itself, and must be taught by the same Divine Spirit all the way. Ah, let us be looking always to our great Captain.

And now again the weather began to grow soft and balmy, and the way seemed all bright and calm before them. They had now a succession of such pleasant days and nights of sailing, that after a time it seemed as if they had got into a new world, and indeed, an unusual sparkling light filled the air, accompanied with such an elasticity of their inward spirits, that they felt sometimes like flying from the deck of the vessel. Here too they came in sight of that group of Islands, called, The Peace of God that passeth all Understanding,[18] and they might almost have mistaken them for the Celestial Country itself, they were so beautiful. The woods were always fresh and green, and filled with melodious warbling birds, singing the praises of their Creator, and the grass was all inlaid with fragrant amaranthine flowers, so beautifully sprinkled, and so sweet and lovely in themselves, that it was a delight only to look at them. At these Islands they had more direct communications with the Celestial Country than ever before, for here there were to be seen, sometimes, the angels of God ascending and descending; and wherever they came to anchor, as they were permitted to do anywhere, according to their pleasure, everything was so calm, so pure, so peaceful, that they exclaimed, This

[18] Phil. iv. 7.

is none other than the house of God, this is the gate to heaven![19]

It seemed as if heaven's own Sabbath had lighted down upon those Islands, with all its fulness and serenity of blessing. The people that were there brought down to the pilgrims very many fruits, and a supply of such sweet, refreshing water, that never in all their lives had they tasted anything so grateful. The people of the Islands were all clothed in white, and their talk was of the Celestial Country and the King, and they never seemed so happy, as when conversing about his glory and goodness. They were overjoyed at the arrival of Peter and John, and the more when they told them what great perils and storms they had encountered.

It was, therefore, many days that Peter and John remained coasting among these Islands; and at the last and farthest of them they staid so long, that there began to be a great uneasiness on the part of some of the men, among whom were Contrition and Watchful, together with one, whose name was, I-COUNT-NOT-MYSELF-TO-HAVE-ATTAINED. These men felt that things were getting careless, with so great a detention on their voyage, and they came to Peter and John, and made bold respectfully to tell them that they feared the consequences if they remained at those Islands

[19] Gen. xxviii. 17.

any longer, for that some of the men would not be willing to stir, and they had already two fellows on board from the interior, one of them named Spiritual Indolence, and the other Ease-in-Zion, whose example and conversation had infected them all, or was creeping upon them with a very evil influence.

They also stated that that great villain, Pride, had been seen again about the vessel, and they suspected he had lodged there more than once, while the people of the ship had been securely feasting and sleeping. They also stated that they had been informed that it was a law of the Islands, and of the King for all visitors, that here they had no continuing city, but must seek one to come;[20] and also that forgetting the things which were behind, they must reach forth unto those which were before, and be pressing towards the mark for the prize of the high calling of God in Christ Jesus.[21] When they had humbly and respectfully said this, then they withdrew.

That same night, while Peter and John were sleeping, a great clap of thunder was heard, and a voice which said, Arise ye, and depart hence, for this is not your rest![22] By this they were greatly aroused and terrified, and the more because there came a messenger down from the Islands, saying, It is high time to awake out of sleep, for now is your salvation

[20] Heb. xiii. 14. [21] Phil. iii. 13, 14. [22] Mic. ii. 10.

nearer than when ye believed. The night is far spent, the day is at hand.[23] He added to this the following. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is.[24]

Now were Peter and John exceeding sorrowful, because that they had merited this rebuke, and they began to feel that they had been slothful in the midst of ten thousand mercies, and they feared lest they should have been called to account as servants who had wasted their master's goods. They at once set themselves at work to weigh anchor and set sail. But what was their amazement to find that the best chain cable on board, which had stood all the strain and tug of so many storms, dangers, and anchorages, had been rusted almost entirely through, so that they had to procure the services of the King's Smith, before they could fit it for service, or even weigh anchor by means of it.

It was also discovered that that villain, Pride, had indeed been at work upon the sails and shrouds, where he had by some means untied and rotted the fastenings, and yet left them seemingly whole, so

[23] Rom. xiii. 11, 12. [24] Eph. v. 14–17.

that the trick was only discovered by a severe fall of Peter himself, who set his foot upon a rope, thinking it was perfectly firm, and came down headlong, not without much injury. They also had but just got the mainsail half way up the mast, when the rigging there gave way, and the whole came down by the run, burying two of the men, and much bruising them. If these things had not been discovered before they had got out at sea, there is no telling what evil might have happened.

Peter and John were now greatly distressed and mortified, as well they might be, because it was by their gradual letting loose of the watch and discipline on board the vessel that these things had taken place. As it was while men slept, that the Enemy sowed tares,[25] so now it was very gradually and imperceptibly, while they had been spiritually so full of confidence and enjoyment, that these mischiefs were accomplished. But the discovery of these things caused Peter and John to look more narrowly about them, and they found that not only the shrouds and sails had been tampered with, but that that master of all villainy, Pride, had secretly worked upon the compass, and also had eaten at the hinges of the rudder in a very dangerous manner.

These things prevented their getting again at sea,

[25] Matt. xiii. 25.

so soon as they otherwise would have done, though they made all possible diligence. It was deeply impressed upon their hearts that they had done great wrong, and been very ungrateful to God, in remaining so long at those Islands, almost forgetful of the great purposes of their voyage. They knew that those Islands had been placed there and furnished by the Lord's great mercy for the refreshment of his Pilgrims on their way to the Celestial Country, but that he never intended that what he had given for their help should be used for their heaven. It was never the King's intention that they should be willing to linger on the way; and they found that even spiritual delights, if rested in, and made the great object of the soul, instead of God's glory, and the soul's advancement towards heaven, might be turned into a kind of selfishness, which would really in the end, separate the heart from God. They were exceedingly humbled and mortified to think of it, and they deplored it before God with tears, and besought his pardon.

But indeed they had delayed so long, that the best season was already somewhat passed over for the most favorable navigation on that side of the Islands; and a wet month had set in, in which sometimes a thick fog was encountered, produced, it was said, by the Prince of the Power of the Air, the Spirit that

now ruleth in the children of disobedience,[26] but who also did all that the Sovereign Will of God would ever permit him to do, wherever he found opportunity to put obstacles in the way of the sailing of the King's vessels. This Wicked Prince of the Air was almost continually in communication with that villain Pride, and ever and anon received notices from him, as to the occasions on which he might probably succeed in doing mischief; and it was partly by that means, that now, as soon as Peter and John had got upon their way again with apparent prosperity, they began, all unawares, to enter into that fog. It was very distressing to them, for it was accompanied with a horror of great darkness, and in the midst of it a storm arose, where such weather had not been at all expected.

Moreover, there was a great Reef of Rocks in that neighborhood, called Neither-Cold-nor-Hot,[27] and some fearful shipwrecks had been known there of old, and it was still a place of great danger in every age, and some thought more dangerous now than ever, although there was a Light-House erected there by the King's orders, in charge of a faithful keeper, with all means to warn vessels, and keep them from the danger. On the other side of the Reef the danger was still greater, for there the Enemy of souls

[26] Eph. ii. 2. [27] Rev. iii. 15.

had planted the appearance of a Harbor, and a floating Island covered with an atmosphere of such potent sleepy efficacy, that whatever Captains or crews could be got round on that side, and persuaded to enter that Harbor, they were almost sure never to awake again, but they lay there, till their vessels rotted and fell asunder, and they themselves perished.

Sometimes, by reason of the prevailing fog, the warning light was but very dimly visible, and vessels passing the reef in safety, and not knowing where they were, were very liable to be imposed upon by appearances on the other side, where in some instances they were hauled round into smooth water, and being invited to enter the Harbor, were deluded to their great injury, and made the prey of pirates. It was important here to keep a very sharp look-out, and an accurate reckoning, and accordingly neither Peter nor John closed their eyes in slumber, for the night, coming after the fog, terrified them.

It was a great mercy that they had been kept upon their guard; for in the middle of the night, while the waves were running high, and the storm unabated, the Light, by an extraordinary lifting of the cloud, rose suddenly upon them, and they found, by the manner in which it loomed up through the fog, and seemed almost to hang over the bowsprit,

that they had come very near running headlong upon the rocks, so that the danger sent a thrill of horror through their souls. And now they cried out still more earnestly to God, while they used every exertion to keep the ship off, and to round the reef without striking. And how thankful were they, as indeed they had reason to be, that they had been awakened from their carelessness and put upon their guard before they had run into these perils; for if these things had come upon them unawares, while they were dreaming of peace and safety, then they would have found sudden destruction.[28] But God had better things in store for them, and would not leave them.

When the morning broke, the fog had gone, neither the reef nor the Islands could any more be seen, and the sun rose beautifully clear upon a sea, that looked as if never a storm could visit it, so serene, so radiant, so lovely. After praising God for his mercy, the men got out their chart, and began again with great closeness to scrutinize their position and prospects. The image of that Light, looming up so suddenly at midnight, and as it were, towering over them, continued to make a deep impression. I think, said one to the other, we little know how much we owe to the faithfulness of the Light-keeper.

[28] 1 Thess. v. 3.

What a post of trial and of danger! What if the man should fail? It is well enough in fine weather when communication with the shore is easy; but in storms it must be terrific.

It is a post of great honor, returned the other; and our Lord puts none but faithful and tried men as the keepers; indeed, it is only such who know how to tend the lantern, or can be got to engage in such service, though sometimes the Enemy smuggles in by stealth some of his own creatures to play false with the lights. There are places, where, in winter seasons especially, the work is much more hazardous than it ever is here. I knew an old seaman, who held a station like this, in the midst of a great winter's storm, and he told about its perils afterwards, and they were enough to make the soul tremble. He began writing down his account in the very height of the tempest, and put it safely in a bottle, which might get to land in case they perished, for the fury of the seas was so great, that they did not know but each raging, devouring billow would carry away the whole structure.

When I engaged, said he, to keep this Light-House, little did I think that my heart, which had never, for twenty-five years, in the most boisterous regions, failed me, would tremble at anything here. But there are things, I perceive, still in the back-

ground, to shake a stouter heart than mine; and so precarious is our present situation, that there is a prospect that this may never reach you. The ice around us from the frozen spray is so massive, that there is no appearance of our ladder, the sea is now running at least twenty-five feet above the level, and each sea roars like a heavy peal of thunder; the northern part of the foundation is split, and the Light-House shakes at least two feet each way. I feel as sea-sick as ever I did on board a ship.

Think not that I will ever flinch from my post, though the waves should gain the mastery for which they are so incessantly striving. When I accepted the post, I closed mine ears against the reports of the former keeper, treating them as I now find, too lightly; and here I shall remain, so long as a vestige of the Light-House remains; but the truth must be told. At intervals an appalling stillness prevails, creating an inconceivable dread, each gazing with breathless emotion at one another, but the next moment the deep roar of another roller is heard, seeming as if it would tear up the very rocks beneath, and as it bursts upon us, the Light-House quivering and trembling to its very centre, recovers itself just in time to breast the fury of another and another, as they roll upon us with resistless force.

Our lantern windows are all iced up outside, an

inch thick, although we have a fire continually burning; and it is not without imminent peril that we can climb up outside to scrape it off, which I have done several times already. I have a dread of some ship striking against us, although we have kept the bell constantly ringing all night. Our water is a solid mass of ice in the casks, which we have been obliged to cut in pieces with an ax ere we could obtain any to drink. Our situation is perilous. If anything happens ere day dawns upon us again, we have no hope of escape. But I shall, if it be God's will, die in the performance of my duty.

Then said John, This is terrible indeed, but duty is always safe. Better so, than shrinking back, or disobeying. God's faithful ones are always prepared for whatever may happen, and how great must be the reward of those who have been thus faithful unto death! The mouth of the fiery furnace looked grim and terrible to the three bold men as they came towards it, nevertheless, they would rather go into it, than disobey God, and meet the fire of God's wrath for their apostacy. Jonah found more difficulty and darkness in the sea and in the whale's belly,[29] than he could ever have encountered in going to Nineveh. But a man has need of great

[29] Jon. ii. 2.

faith for such stations. He must take his life in his hand, for his work may be finished suddenly.

Blessed are those servants whom their Lord, when he cometh, shall find watching.[20] In the Celestial Country there are no Light-Houses to be kept, nor any need of them; no more sea, no more dangers, no more sin.

[20] Luke xii. 37.

CHAPTER XI.

ALMOST SAVED—ALMOST LOST.

Now as they were sailing swiftly, the man at the mast-head suddenly cried out that they were in shoal water. Then, as they ran to the sides of the ship, they found, to their amazement and distress, that the bottom was as clearly visible as the sea itself. They got out their sounding lines, threw all aback, and lay to, for every instant they expected to strike, but still the ship did not touch, and as it was at least as safe keeping her on their course amidst this great danger, as any other way, for they could not go back, so they proceeded with little sail and much trembling, throwing the lead every few fathoms of the way. This continued all night, and the water was so clear, that they could distinctly see the bottom, even by the light of the moon. Great forests of sponges and marine shrubs were visible at intervals, and the forms of grim and glittering sea-monsters could be seen trail-

ing in and out; but the greater part of the bottom was white sand. All night long the melancholy voice of the leads-man, By the deep seven! now shoaler, now deeper, rose like the wail of a prophet of evil, and there was little sleep on board, or closing of the eyes, except in prayer.

But the day dawned, and the bright and cheerful sun rose up in glory, and the waves danced and sparkled in the favorable breeze, as if the gladness of intelligent life were in them. So the men began to take heart once more, though they kept up all their watchfulness, and glad and thankful they were, when they found themselves again passing into deep water. There was nothing on the surface of the sea to indicate danger, not a ripple, nor a crested wave, that showed signs of breakers, nor any point of land, or island, or rising reef, to intimate that they were anywhere but secure in mid-ocean; and yet, as they looked back, they could not but tremble; the more so, as the sea showed no sign, and yet they knew what they had passed over.

Now said Peter, as they were trying to find some intimation of these banks on their course in the chart, there are times when a man's hidden corruptions and evil propensities seem to him much more clearly visible than at other times, when it seems as if the ship must strike, as if it were hazardous to

move, or attempt to go forward. And yet the danger may be greater, when we seem to be in deeper water. Unseen reefs are worse than visible sandbanks. At intervals we may have greater revelations of what is within us, and a deeper conviction of its being God's power and mercy only, that can carry us onward in safety, even when we are drawing nearer to the Celestial Country, than we ever had at first setting out, or in the earliest dangers of the way.

If the King's grace is sufficient for us, if we only have water enough to float, the sight of the bottom so near is indeed terrible, but it throws us upon God, and teaches us how the strength of the King is made perfect in our weakness. Paul himself once had to pass over just such shoals as these, and the ship's keel even grated on the bottom, so that he was distressed and terrified; but the King brought him off safe. And who was it that cried out, Oh wretched man that I am! Who shall deliver me from the body of this death?[1] He was much nearer deliverance, much more likely to be delivered, when he knew his actual condition, and realized it, than if he had mistaken life for death, and felt secure in deep water and fine weather.

Then said John, it is never safe to be off one's watch, for who can tell what may be before us? Yet

[1] Rom. vii. 24.

I suppose some may have passed these shoals, and known nothing about them, but slept all the way.

Yes, said Peter, some slumber through the whole voyage, but where will it end? Let us not sleep as do others, but let us watch and be sober.[2] Sleepers and breakers often come together. But as to this experience of shoals, I think I said that David also was sometimes near the bottom, so that it was quite plain to him; his soul seemed to be cleaving to the dust, and melting for heaviness, but he cried out for God to lighten him and quicken him.[3] It is only the tide of Divine Mercy that ever bears us up, and certainly it is more apparent how it bears us up, when we seem to be just grating the bottom, than where no such danger is perceptible.

Well, said John, We know not only where David was in shoal water, but just where he struck; and it has always seemed very strange to me, that a man who could keep guard so diligently, when he could scarce lift his eyelids for the weight that seemed to be on them, should have run headlong upon a sharp rugged reef, when it was right plain before him.

It was a wind of nature, said Peter, not of grace, that he was running before, at that time, and he had so much headway that he could not stop. Nay, even after the crash, he was carried clean over the reef, and

[2] 1 Thess. v. 6. [3] Psa. cxix. 25, 28.

it was not till the King's Quarter-Master[4] and Inspector came on board, that he was made to know what he had been doing, and what mortal injuries had been committed. He had to be hauled into the docks for repair, and underwent great suffering.

Now for some days they ran on quietly, except that the southerly breeze increasing to a gale, drove them further northward than they cared to have set their course. Still they were in such warm latitudes, that the possibility of ice or snow never occurred to them. But one night the air seemed suddenly cold, nor could they account for it, till in the morning they caught sight of a squadron of floating icebergs driven by wind and tide across their way. It was truly a grand spectacle, to behold such pyramids of ice glittering in the clear sun, floating like a city of crystal temples; but there was great danger in it. As they passed very near one of these splendid objects, or rather as it neared them, for it was with great difficulty that they were kept from contact, they conjectured that its immense pinnacle of solid ice must have risen a hundred feet at least from the surface of the water.

Suddenly they perceived it move with a drunken sidelong lurch, as if some inexplicable power from below had worked at it, and then with a most stupen-

[4] 2 Sam. xii 7.

dous crash it fell into the sea, disappearing entirely for a moment, when it rose again from the other side, having turned upon its own axis a complete summerset. The sea was raised into a great commotion, and poured in cataracts down the sides of the rising mountain of ice, which was much worn into caverns by the action of the water, and having become lighter than the half above the surface, at length it suddenly plunged, and turned bottom upwards. If it had struck the King's ship in falling, it would most likely have made an end of her. But she passed onward in safety, the men having witnessed a wonder of the deep, that made their minds solemn, and reminded them, besides, of a dangerous passage in their own past experience.

But they were reminded of another thing that had been told them, namely, how a man might turn, and yet not be changed, but remain the same after his turning as before. Men sometimes, coming into warm latitudes, make a great summerset in religion; worn by currents, or melted by the water being warmer than the air, they turn sheer over, but remain with the same icy cold heart as before. Just such too are the changes that are often made for expediency's sake, disregarding principle. Sometimes you cannot see the causes that operated, and the change comes as suddenly as the upsetting of an iceberg. It is

dangerous to be in the wake of such persons, or to place any dependence upon them; for though the top may look firm and grand, the bottom may be all worn hollow; and when they are among the Romans they will do as the Romans do. Currents change them, but no inward, firm, upright heart keeps them.

Then said Peter, It is no doubt a great mercy that we had come so far into the warm zone, before meeting these ice mountains, for otherwise we might have been crushed in the fields of ice that we should have found floating with them for the space of many leagues in extent.

I have heard of a ship, driven northward by a gale from the South, and then, though the weather was cold, standing on still further towards the North than the usual track, not remembering the importance of returning as near as might be to her right course, when she made the following encounter:—

It was night, and blowing fresh. The sky was overcast, and there was no moon, so that it was quite obscure upon the sea, though not without glimmerings of light; not total darkness, though darkness was upon the face of the deep.[5] The man that told me this, happened himself to be in the middle watch that night, from midnight to four o'clock; and he had

[5] Gen. i. 2.

only been on deck about half an hour, when the look-out forward sung out, Ship ahead! Starboard! Hard a starboard! These words made the second mate, who had the watch, jump into the rigging.

A ship? he exclaimed, An iceberg it is, rather! All hands wear ship! he shouted in a tone which showed there was not a moment to lose.

The watch sprang to the braces and bowlines, while the rest of the crew tumbled up from below, and the Captain and other officers rushed out of their cabins. The helm was kept up, and the yards swung round, and the ship turned towards the direction from which they had been sailing. The Captain glanced his eye round, and then ordered the courses to be brailed up, and the main topsail to be backed, so as to lay the ship to. The men soon discovered the cause of these manœuvres; for before the ship had quite wore round, they perceived, close by, a towering mass with a refulgent appearance, which the man on the look-out had taken for the white sails of a ship, but which proved in reality to be a vast iceberg; and attached to it, and extending a considerable distance to leeward, was a field, or very extensive floe of ice, against which the ship would have run, had it not been discovered in time, and would, in all probability, instantly have gone down, with every soul on board.

In consequence of the extreme darkness, it was dangerous to sail either way; for it was impossible to say what other floes, or smaller cakes of ice, might be in the neighborhood, and the ship might probably be on them, before they were seen. They, therefore, remained hove to. As it was, a man unaccustomed to such things could not see the floe, till it was pointed out by one of the crew.

When daylight broke the next morning, it was easy to see the dangerous position in which the ship was placed. On every side appeared large floes of ice, with several icebergs floating like mountains on a plain among them; while the only opening through which the ship could escape was a narrow passage to the northeast, through which she must have come. What made their position the more perilous was, that the vast masses of ice were approaching nearer and nearer to each other, so that they had not a moment to lose, if they would effect their freedom.

As the light increased, they saw at the distance of some three miles to the westward, another ship in a far worse predicament than they were, insomuch that she was completely surrounded by ice, though she still floated in a sort of basin. As for themselves, the wind still held to the northward, so they could stand clear out of the passage, if it should remain open long enough. By this time the distant ship

had discovered her own perilous condition, as they perceived that she had hoisted a signal of distress, and they heard the guns she was firing to call their attention to her; but alas, they could do nothing to help her, for all they could do was to attend to their own safety, till they had themselves got clear of the ice. It was truly a fearful situation.

It was very dreadful to watch the stranger, and to feel that they could render her no assistance. All hands were at the braces, ready to trim the sails should the wind head their ship; for in that case they would have to beat out of the channel, which was every instant growing narrower and narrower. The Captain stood at the weather gangway anxiously watching. When he saw the ice closing in, he ordered every stitch of canvas the ship would carry to be set on her, in hopes of carrying her out into the open sea before such a catastrophe. It seemed a very close chance, whether or not they would be hemmed in. Still they were not so entirely absorbed with their own danger, as not to keep an eye on the stranger, with a deep and sympathizing interest in her fate.

The man that told me this got into the mizen top, that he might see more clearly, and by the aid of a spy-glass could watch everything that occurred. The water on which the stranger floated was nearly

smooth, but the space was becoming smaller and smaller, and the surface began to be covered with foam, caused by the whirling and tumbling masses of ice, as they approached each other. There were now but few fathoms of water on each side of her, but as yet she floated unharmed. The peril was exceeding great, but still the direction of the ice might change, and she might possibly yet be free. The man watched narrowly for some hope; but onward came the ice with terrific irresistible force, till he fancied that he could hear the edges grinding and crushing together.

There was no stop, nor any possibility of resistance; for the stranger was no better prepared against the threatened crash and pressure, than the other vessel, not being built for polar regions, nor having any instruments with which they might ward off, or cut away the masses. At length the ice closed upon the ill-fated ship. At first the man on the watch thought that it lifted her bodily up; but probably it was not so; she was too deep in the water for that. Her sides were crushed in; the stout timbers were rent into a thousand fragments; her tall masts tottered and fell, though still apparently attached to the hull. For a moment, the men gazing concluded that the ice must again have partially separated by the force of the concussion, leaving open sea-space

enough to sink in; for the wrecked mass of hull, spars, and canvas, seemed suddenly drawn downward with irresistible force, and a few fragments, which had been hurled by the force of the concussion to a distance, were all that remained of the hapless vessel. Not a soul of the crew could have had time to escape to the ice.

Precisely such might have been the fate of the remaining vessel, with all on board; but God mercifully ordered otherwise. The danger was imminent. The passage through which alone they could pass grew narrower and narrower. Some of the parts they had already passed through were even now closed up behind them. The wind mercifully held fair, and although it contributed to drive the ice faster in upon them, still it favored their escape. The ship flew through the water at a great rate, keeling over to her ports, but though at times it seemed as if the masts would go over the sides of the vessel, still the Captain held on. A minute's delay might prove their destruction. Every person held his breath, as the width of the passage decreased, though they had but a very little distance now to make good, before they would be free. Yet their failure by a single ship's length might be their ruin. It was a moment of terrible suspense and anxiety.

All this while the man kept watching in the mizen

top, where he could see the whole danger. At length a shout rose from the deck, and looking round, he saw clearly that they were on the outside of the floe. They had shot through but just in time, for almost the instant after, the ice met, and the whole length of the passage through which they had come was completely closed up. The order was now given to square away the yards, and keep the helm hard up; and so with a flowing sheet they ran down the edge for upwards of three miles before they were clear of it. So in God's mercy they were saved, but nothing to this day was ever heard of the vessel there imprisoned, crushed, and carried to the bottom.

The Lord save us, exclaimed John, from such dreadful hazards! Truly, this was being saved, yet so as by fire.[6] Oh how wretched was the condition of the poor creatures whom the ice overtook and buried. And how mysterious are God's dealings! One shall be taken, and the other left.[7] No man can tell why that lost ship was there, on what errand, or how at first she became involved in such perils. But oh, when God shutteth up, there can be no opening; when God breaketh down, it cannot be built again.[8] When we see such hazards in the deep, and then think how heedless most men are upon the voyage of life, it seems a wonder that ever any get into port.

[6] 1 Cor. iii. 15. [7] Matt. xxiv. 40. [8] Job xii. 14.

They never do, said Peter, except by the pure, unmerited, sovereign grace of God in Christ Jesus. But it is strange to see how far some go towards heaven, and yet never enter, and also how far some go towards hell and yet are plucked back as brands from the burning. But God warneth us, as ofttimes we have heard, that we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast unto the end.[9] We may go a great way, and yet turn at length from the right way for ever. There is no safety but in Christ, and none in him, but by keeping close to his Word, for so he saves us.

Then said John, there be some who sin with great daring, and venture with headstrong wilfulness into dangers of which they have been forewarned. It may be that the lost ship had been running on such a career. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries.[10] But the other ship was saved, for that time, though we know not what followed. The King saith, Of some have compassion, making a difference; but others save with fear.[11]

Then said Peter, To come so near to destruction at

[9] Heb. iii. 14. [10] Heb. x. 26, 27. [11] Jude 22.

any time is a fearful thing. The good navigator giveth all diligence to make his calling and election sure,[12] lest by any means he be a cast-away.[13] To have but a ship's length in time and space, and heaven or hell hanging upon it! Who would be willing to be thrown into such peril? Yet many of their own accord run into it. But there is a last time, and a limit beyond which they can never go, and return. There is a last degree to God's forbearance; there is a last call, a last opportunity, a last hour of hope. There is a fixed line that marks the boundary of mercy, and the confines of despair. When the soul crosses that line, sometimes the ice closes on it like the jaws of Behemoth, and the deep swallows it up. But sometimes it may still seem to be making profitable voyages, and the end is not yet. There was once found in the log-book of an unknown mariner (I say unknown, for I never yet heard of his name, though he must have seen great dangers, and he had a knowledge of some terrible truths), the following lines concerning the unseen line, of which I have spoken.

There is a time we know not when,
A point we know not where,
That marks the destiny of men
To glory or despair.

[12] 2 Pet. i. 10. [13] 1 Cor. ix. 27.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirits light and gay,
That which is pleasing, still may please,
And care be thrust away.

But on that forehead God hath set
Indelibly a mark,
Unseen by man, for man as yet
Is blind, and in the dark.

And yet, the doomed one's path below
Like Eden may have bloomed;
He did not, does not, will not know,
Nor feel that he is doomed.

He knows, he feels, that all is well,
And every fear is calmed;
He lives, he dies; he wakes in hell,
Not only doomed, but damned.

O, where is that mysterious bourne,
By which our path is crossed?
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent;
Ye who from God depart,
While it is called to-day repent,
And harden not your heart.

It so happened, as if to give demonstration of these truths, that just at the time when Peter was repeating these lines, they passed a dangerous place in the ocean called Dead Man's Key, which place, though it lay so far onwards towards the confines of the Celestial Country, was nevertheless noted for some very terrible shipwrecks. It was not far from a group of Islands, on one of which a high mountain lifted itself into the skies, where, at sunset, it shone like a new lighted star, and in the morning caught the earliest rays of the sun, and blazed in them like a dome or pinnacle of the Celestial City. It was said that some Pilgrims of old time had climbed that mountain, and gained from the top a very clear view into the Celestial Country, by means of a telescope which they took with them. But of late, nothing of this kind had been accomplished, and the Islands themselves had very much degenerated from their former character, for they were once in much com-

munion with the Celestial Country, whereas at present there was little or no traffic that way.

There was a famous Harbor there, formerly called Humility, having a most safe and delightful anchorage; bnt the great prosperity of the people in the City on its borders, vastly increasing the price of land, they had encroached upon the harbor very injuriously by made land. A great quantity of drainage from the city had also collected in it, together with banks of mud brought down into it by a river from the interior, and neglected by the people till great shoals were formed; so that in truth the harbor was nearly as much changed as its name, which now was called, after the character of the people, Worldly-Conformity. Peter and John, not being aware of this great change, and marking their course by the King's Chart, steered for this harbor as a pleasant and safe resting and watering place for a season.

But they were yet a good way off from it, and had seen nothing of the Islands but the peak of the mountain aforesaid. The wind was somewhat variable, and the progress of the ship, though pleasant, was not so swift as it had been. Nevertheless, the sailing there, in such fine weather, was so delightful, that one might almost be tempted to wish it would never cease. It brought to mind the description they had somewhere seen of a young sailor passing that voyage

under like circumstances. The night, he said, was magnificent, and he remained on deck a long time, enjoying its beauties, and gazing on the high land of the Island, which reared itself far above the ocean to the South. The wind was very light, the sea gently ruffled, and their good barque glided slowly along beneath the silver rays of a beautiful moon, illumining their path over the mighty waters, and bringing out in solemn, majestic relief, against the horizon, the elevated Island they were passing. There was something, he said, in the perfect stillness of the night, and in the whole scene around us, that seemed to command our inmost souls to a solemn holy silence before the Almighty Architect of the Universe; the Being whose works by night so emphatically declare his glory, who himself seemed presently saying, Be still, and know that I am God.[14]

[14] Psa. xlvi. 10.

CHAPTER XII.

THE HARBOR OF WORLDLY CONFORMITY—AND WHAT HAPPENED THERE.

When they ran into the Harbor and dropped anchor, which they did without any mishap, they were surprised at the gay and brilliant look of everything about them. The very vessels at the docks looked all as new as if they had been just launched, and had never seen the open ocean; and to say the truth, of a long time most of them had not, but had remained idle till the dry rot had got into all their timbers. By dint of a curious paint of great strength and color, all symptoms of rottenness were concealed, and the hulks held together; and the inhabitants of the place had an agreement among themselves to sustain each other in this cheat, all things among them being in like manner gilded and superficial.

As for the King's own ship, it may well be sup-

posed that by this time she looked black and weather-beaten. There, was, indeed a curious contrast between her weary, way-worn look, and old-fashioned rig, and the showy vessels in the harbor. The truth was, there was another extensive port on the other side of the Island, with commercial relations running to all parts of the globe, and a double railroad direct from that to this city, so that this harbor, being on the side towards the Celestial Country, was of late years almost disused, except for State occasions, and it was a thing extremely rare to have an arrival in that direction. The men of the Harbor proposed to Peter and John to have their own ship newly coppered and painted, but they refused, saying that they had no time for any changes which were not needful, and that they were only anxious to be forwarded on their voyage.

When they went on shore, they left the Ship in charge of Contrition and Sincere, with orders to be employed as speedily as possible in laying in what supplies were necessary. When their gig touched the landing, it was proposed to them at once that they should be rigged out in a new dress, and meet the Mayor of the City, who would be glad to do honor to the King's Flag; but they felt bewildered by the strange, suspicious appearance of things around them, and were not willing to spend the time requi-

site for this ceremony, besides that they found it was to be attended with a feast, involving an expense of money as well as time, in which they would not feel justified.

They determined to remain no longer than they could help, for the place seemed not at all like the last Harbor belonging to the King, in which they had rested. But it came to pass, as they went up and down the streets, that their spirit was stirred within them as they beheld the manners of the people, and especially some great enormities in the sale of two notable articles in the commerce of the place, Rum and Opium. They were so roused, that they could not help speaking boldly against these things, and in a short time they had a great crowd collected together to hear them. They said they were astonished at the sale of these things in any place that had been under the King's dominion. They affirmed that the traffic would bring upon them utter misery; that though it might seem profitable for a time, yet it was really neither more nor less than the slow murder of men's souls and bodies. They said it was clean contrary to the laws of the King, and that the people might almost as well set up for a liberty to deal in hell-fire, as a freedom to pursue such sinful and ruinous practices.

There was evidently a great awakening of con-

science under these speeches, for their hearts were full and earnest, and the multitude could not resist the wisdom and spirit with which they spake.[1] Nevertheless, some of the principal dealers, being exceedingly enraged at having their profitable business interfered with, took unto themselves certain lewd fellows of the baser sort,[2] and having got a marshal with them (for the law of the place favored them), they made an address to the people, among whom were many workmen of like occupation with themselves, to whom they said, Sirs, ye know that by this craft we have our wealth,[3] and furthermore the whole riches of our Island are greatly increased by it and dependent upon it, so that the words of these new-comers are not only seditious and treasonable, as being to the reproach of the law of the land, which is supreme, but also greatly to our detriment, and contrary to every man's own personal interests.

Thus they worked upon the passions of the people, till the whole town was filled with confusion ; and while the baser fellows threw dirt into the air, and some cried one thing, and some another, they seized upon Peter and John, and put them in *Bocardo* (which was the name of their prison) as disturbers of the peace, and also as guilty of treason for speaking against the laws of the Island.

[1] Acts vi. 10. [2] Acts xvii. 5 Acts xix. 25

The next day they had them before the high Court of the place, with a jury summoned, and deputies to implead against them; and there stood up to convict them a great man in those parts, whose opinion was wonderfully regarded on all matters touching commerce and the laws of the realm. The great merchants of the town of Worldly Conformity, and also of the grand port on the other side of the Island, made up a large sum for this man, that he might plead their cause valiantly, and put his whole heart in it; and indeed it seemed to delight him, for he went at it with great speech, alacrity, and energy.

He said that the doctrines of these men were disorganizing and treasonable, that they were opposing a law of the land, which law was supreme, and being once passed, must and should be obeyed, and being for the high interest and union of both sides of the Island, it should not be spoken against, nor was such a thing to be once thought of as that it should ever be altered or repealed. He said that the law was perfectly constitutional, and that under it the people of every city were bound to protect the dealers in Rum and Opium from all infringement upon and injury against their business. He said that this was law, the law of the land, and that those who went against it under pretence of what they called the King's law, were miserable fanatics. He then in-

sisted, with great and strong words, on the unconstitutionality, and illegality, and inadmissibility of private men setting up their notions above the law of the land, under the pretended idea of the higher law, that exists somewhere between us and the third heavens, he never knew exactly where.

This seemed greatly to tickle and delight the sense of the assembly, and the orator was quite interrupted in his plea by the applause of the Court and bystanders; for, poor creatures, they were nearly all under the same blinding delusions that had for years prevailed in the place; but as soon as order was restored, he went on again, although there was one man who gave some disturbance by crying out every now and then, Great is Diana of the Ephesians.[4]

As he went on, he said that all judicial opinions were in favor of the law of the land in this case, and that no man in the Island, whose income was worth thirty pounds a year, would stake his professional reputation against it. He said that therefore the opposing of this law of the land was treason; and here he looked as black as a thunder-cloud upon the prisoners, and stamped his feet to give the greater weight to his reasonings; whereupon, being a big man and heavy, as well as vastly eloquent, the Court room shook, and there was a great sensation.

[4] Acts xix. 28.

He then proceeded to ridicule the conscientious scruples of Peter and John, and of any who might be so far gone in their wits as to think as they did, and he made the Court laugh at the idea of such scrupulous consciences. He said they were the men above ordinance, who walked about like the man in the play, prim and spruce, self-satisfied, and thankful to God that they were not as other men, but had attained so far to salvation as to be above ordinances. That, he said, was their higher law. At this there was great laughter.

Nevertheless, the man in his plea did not attempt to deny the immorality of the traffic, but stood for its legality, putting law above conscience. He said that the prisoners at the bar had with unparalleled effrontery accused the makers and upholders of the law, and those who pursued that traffic according to it, of setting up profit against conscience; setting up the means of living, while they ought to go for conscience. But he said that this going for conscience was just a flight of fanaticism, and the people of that worthy city must beware of any such teachings; for as long as there was a law of the land, and they became men of substance under it, in all their labors no iniquity could be found that was sin,[5] no iniquity that was what the lawyers called *malum in se.* To put con-

[5] Hosea xii. 8.

science against profit in such a case was a mere flight of fancy. If what we propose, said he, is right, fair, and stands well with a conscience not enlightened with those high flights of fancy, it is none the worse for being profitable; the matter of being profitable, he insisted, could not make a thing bad which is good in itself, if you and I, said he, can live on it, and our children can be supported and educated by it.

All this, and much more, he argued in the case, though it was worthy of note that he did not anywhere say that the traffic, which Peter and John had spoken against, was a good thing in itself. He stuck mainly to the argument that the law of the land was to be obeyed at all hazards, and must govern conscience, and that all agitation against it was treasonable, and must be put down. He said, moreover, that religion probably was a good thing in the main, but in politics it only made men mad.

Now the words of this great man had great weight with the whole Court and Jury, and when he had finished, the case looked black against Peter and John, and there seemed to be but little hope for them. Nevertheless, they were not in the least degree daunted, but having gotten permission to speak for themselves, rejoiced exceedingly in such an opportunity to declare the truth. Accordingly, Peter stood forward first, and said that he spoke for the King,

and in behalf of the King's laws, which alone were supreme, and against which some of the statutes of late years passed in these Islands were in manifest opposition. He said that he would not undertake to argue the case anywhere but out of the King's own statute-book, and that if this honorable Court did not know exactly where that higher law existed, by which all human consciences were bound, they were not fit to sit as judges in any cause involving any principles of morality whatever.

If they did not know, then it must be, said he, because that is come upon them foretold in the statutes of the King, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men, therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.[6]

Also, he said, that the earth is defiled under the inhabitants thereof, because they have transgressed the laws of the King, changed the ordinance, broken the everlasting covenant.[7]

None calleth for justice, nor any pleadeth for

[6] Isa. xxix. 13, 14. [7] Isa. xxiv. 5

truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrices' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace. So truth is fallen in the street, and equity cannot enter.[8]

To the law and to the testimony, said Peter, for if your judges speak not according to this word, it is because there is no light in them.[9] Then he made it clearly to appear that the Statutes of the King speak plainly against unrighteous laws, as having no righteous authority. He repeated in their hearing the King's Statute on this point, Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.[10] Also, Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?[11] But there was no need, he said, of any argument on such a point; it could be only time-servers and men-pleasers who would ever undertake to excuse men's wickedness by human law, or to justify the wicked for reward, and God will be a swift witness against such men.

[8] Isa. lix. 4, 5, 8, 14. [9] Isa. viii. 20. [10] Isa. x. 1. [11] Psa. xciv. 20

Moreover he said that it was an incontrovertible principle, clearly laid down, that WHENEVER HUMAN COMMANDS RUN COUNTER TO THE DIVINE COMMANDS, THEY CEASE TO BE OBLIGATORY; AND NO MAN CAN AID IN THE EXECUTION OR SUPPORT OF SUCH COUNTER COMMANDS, WITHOUT AIMING VIOLENCE AT THE AUTHORITY OF HEAVEN.

In the matter of the charge against them, he said he would detain their honors only so far as to read the King's Statutes on the point. Wo unto him that coveteth an evil covetousness to his house! For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity! Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken![12]

He also quoted a more recent statute. That no covetous men, nor drunkards, nor extortioners, shall inherit the kingdom of God.[13] He then demonstrated that the traffic in Rum and Opium, though it might be for the seeming temporary interest of the City of Worldly Conformity, was just nothing else than the work of making drunkards, and that by the Statutes of the King it was in every respect illegal, inhuman, and unjust.

[12] Hab. ii. 9, 11, 12, 15. [13] 1 Cor. vi. 10.

Furthermore, said Peter, all your talk about peace and union is but a covering of sin. For what ought to be the object of a union of these Islands, or of these great cities, save only the protection of every man's liberties, the redemption of every man from sin, bondage, and misery, and the establishment of every household in favor with God and man? But if your union be founded on any bargain with the King's Wicked Adversary, and kept up only by that, then it is accursed of God, and cannot prosper. If it were the support and protection of slavery that this union were pledged for, then you and the whole world would cry out shame; or if it were a traffic in slaves that your pretended articles of partnership bound you to support, then also the curse of God would be upon it. But is it a less monstrous defiance of God and his righteousness to pretend that your union depends on the infernal traffic in Rum and Opium, and, therefore, that the said traffic, being legalized, and becoming a great matter of state policy, ought to be sustained?

You dare to call it a flight of fancy, when we arraign you, and all your pursuits, and your laws also, and your political expediencies, at the bar of God's law for judgment. It is a greater piece of fanaticism, and flight of fancy by far, for you to dream that you can throw dust in the eyes of God

and man by your pretended profit and law as the guide of conscience. The fanatics in this case are those who worship Dagon, and affront the very presence of God, and the sanctity of his law, with the demand of a protection for their profitable idolatry. What are all your Islands, and all the commerce of them, in comparison with Freedom, Truth, and Righteousness? They had better every one of them go to the bottom, than be upheld at the cost of man's guilt and misery, and God's violated law.

And let me tell the honorable and learned Counsel, that as to law in the case, Caiaphas and Pilate argued in the same way as he has done, when they condemned the Holy and Just to be crucified. They said in that case also that there was a law of the land, perfectly plain and constitutional, and not to be spoken against nor repealed, and by that law he ought to die.[14] They argued also that it was far better that one such man should die, than that their whole hierarchical union, and the very perpetuity of the state, should be endangered. And they said, that those who thought or spoke on the contrary side were miserable misguided fools, who could not conquer their prejudices, and knew nothing at all concerning the matter. But they are the fools in this present case, said Peter, who set man's law above

[14] John xix. 7.

God's, and who make mock at a religious conscience; they are the men in the play, above ordinance, who imagine a vain thing, and set themselves to take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.[15]

After this, Peter closed his speech with a strong and terrible passage from the King's Law-book, at which the faces of the people turned pale, and even the Court trembled. Wo unto them that call evil good and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter! Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink! Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the Word of the Holy One of Israel.[16]

Then John arose and spake briefly, and said that he should add but little to the argument of his

[15] Psa. ii. 1–5. [16] Isa. v, 20, 22, 23, 24.

brother, for that it was so plain a case, that he felt ashamed to argue it in any place lying within the King's dominions, and professing the worship of the true God; so plain a case, as they all knew, that we must always obey God rather than men.[17] He would only remind their Honors that for disobeying the unrighteous laws of Nebuchadnezzar, the names of Daniel and the three Hebrews were had in everlasting remembrance, while those men who helped to execute those laws were themselves devoured in the burning fiery furnace.[18] He would add what their Honors well knew, that the Slave-trade itself was once supported by law, and that in some countries on the globe there was still so much wickedness practised under statute, that even slavery was protected by law, a thing which all the inhabitants of the Islands admitted to be a sin, and that so clearly, that the law could not make it otherwise. He prayed them only to judge of this traffic by the same principles on which they proclaimed the iniquity of slavery, and he had no fear whatever but they would condemn it.

Now these speeches, together with the heavenly deportment of Peter and John, produced no small effect upon the people, and made many among them wish that they had had nothing ever to do with this

[17] Acts v. 29. [18] Dan. iii. 22.

business, and others there were, who resolved to give it up instantly. But the Court had taken care to have a packed Jury, and thought they had made sure, in regard to a great majority of them, that they were not addicted to any flights of fancy about any higher law than that of profit and the land. They, therefore, felt secure, and the Judge proceeded to give them their charge.

He charged them to hold close to their minds two considerations, the law, and the profit. He thanked the learned and honorable counsel for the important principle so powerfully and clearly laid down, that a business good in itself was not any the worse for being profitable. He said that he did not need to add anything to the cautions they had received against listening to conscience against profit; he was perfectly persuaded that in this enlightened city there was no danger of that.

He said that as to the evil of the traffic, it was clear that it would be pursued by some, and that if they did not pursue it, it would be worse pursued by others; whereas, if they kept up this traffic, they could do much to regulate the evil of it, and might, in time, bring it to an end. On a general consideration of benevolence, therefore, and their obligation to do all the good in their power, he thought the business ought to be sustained, or at any rate that good

men ought not to be denounced for sustaining it. He said also, that being a partnership from an early date in the Islands, and some of them having entered into it on the faith of that article in the agreement protecting them in the said traffic, none in the community could be considered at liberty to disavow or withdraw from that article, but according to their compact were bound to sustain it. The very existence of their Union wonld be perilled by any attack against this law.

On a general review of the authorities, the Judge said that they fully maintained the point stated, that though a thing be contrary to natural right, to the principles of justice, humanity, and sound policy, yet, if any city or State see fit to establish such thing, and continue it by law, then we are not at liberty to hold that unlawful, and wrong, which the legislative power of the place hath pronounced lawful. As to the claims of conscience in such a case, and the question whether God's law or man's were to be obeyed, he would say, Obey both, and make no trouble about it. When there was power to enforce the law, and the community chose to pass it, then the will of the majority ought to be the settled conscience of every individual. But he trusted it was not necessary to enlarge upon this; they must remember that they were citizens of no mean city,

even the town of Worldly Conformity, and would conduct themselves accordingly.

When the Judge had thus delivered his charge, he let the case go to the Jury, with a demand that they should bring in a summary verdict.

Now it happened, as the righteous providence of the Lord would have it, that one was drawn upon the Jury, an old man named Weep-in-Secret, who had been a humble unnoticed inhabitant of the place, and another man, a kinsman of the same, named Judge-Righteous-Judgment. These men had grieved and groaned a long time over the growing pride and declining piety of the place, and the worldliness and wickedness of the inhabitants. It might be said of them that rivers of water ran down their eyes, because the law of the Great King was so little regarded.[19]

Being quiet melancholy men, they had not been challenged on the Jury, and so with some others, escaped being set aside on account of their opinions, which the Judge never suspected. These men had taken a keen and lively interest in the trial, and when the Jury went out, could repeat by heart every argument that Peter and John had used, and every part of their speeches, with the meaning of them. So what did they do, but set themselves to work

[19] Psa. cxix 136.

upon the hearts and consciences of the other jury-men, which they did also with much earnest silent prayer, after the example of Nehemiah, when he answered Artaxerxes,[20] for they felt that the honor of the King was much concerned in this matter.

And it was wonderful to see what success attended their efforts, for they so wrought upon the minds of the jurors, that at length they brought them to be quite convinced that it would be a great sin to condemn Peter and John, who owed no allegiance to the laws of the place, and had only been faithful to their Lord and Master. Also there was no great difficulty in proving the ungodliness of the traffic, the more because some of the jury-men had children rolling in the gutter because of intemperance, and that could not be reclaimed, because everywhere the bottle was put to them to make them drunken. So they were all brought to such a state, that at length their resolution was made up, and they set Mr. Weep-in-Secret as Foreman, who, when the verdict was demanded, stood up, and gave it forth in this form; GUILTY OF OBEYING GOD'S LAWS RATHER THAN MAN'S, WHICH THEY OUGHT TO DO.

When these words were uttered, the Judge stared at the man for a moment, as one astonished, or who did not quite understand the meaning; then he

[20] Neh. ii. 4.

became red in the face, as if he had been insulted, and he angrily told the Jury to go out again, and bring in a proper verdict, or they should be broken for contempt of Court. So they went out again, and concluded; and when the question was put, What say you, Mr. Foreman, guilty or not guilty, the Foreman spoke up in a loud clear voice, NOT GUILTY.

Now this was a dreadful blow to the Court, and altogether unexpected, but there was no help for it; they had to discharge the prisoners, for they could find neither cause nor quibble whereby they might detain them. Moreover, the consciences of more than half the people that had witnessed the trial went in favor of Peter and John; and indeed the whole thing had been brought about by the King to help on a reformation among them, and it could now be much easier for any man to oppose the traffic in Rum and Opium, which some would gladly have done before, but that they had stood so much in fear of being proscribed and ruined for their politics.

As for Peter and John, they were exceedingly overjoyed, and thanked God in their hearts. But they went quietly and gravely out of Court, all the people gazing at them with a kind of awe and sympathy, that kept them from being molested. But they had had enough of the town of Worldly Conformity, and as they had no instructions from the King

to detain their ship in that harbor, they would not abide there another night, though old Mr. Weep-in-Secret entreated them so to do, telling them that bad as things looked, there were a few godly souls that would be glad to meet them. However, Peter and John said they could by no means be detained, for they felt anxious concerning the ship and the harbor, remembering what had happened to them even in the King's Islands of Peace. So they commended their friends to the care of the King, and bade them farewell, and good Mr. Weep-in-Secret accompanied them the nearest way, past Time-serving Row, down to the vessel. Their ship had been warped by the men up to the docks, to take in some provisions, and they were glad when they found themselves again walking the dear old deck in security.

But they were destined not to get under weigh again, without some little trouble. For the men, instead of anchoring, had merely moored the ship to the bulwarks of another vessel for convenience, not knowing but that it was staunch enough for a friendly grip upon them ; and now, in casting off, by a sudden strain and wrench, before the Cable was thrown loose, the bitts broke away, taking the rotten timbers, and planking of the deck, along with it, almost to the water's edge, just as if the vessel had been made of

dry ginger-bread. The men at first were very much alarmed, seeing what had happened, but as soon as they saw that the vessel would fall to pieces almost at a touch, and had only lain there painted up for a show, they could not help laughing heartily; and asking the Harbor-Master to send in his bill for damages, they enquired what he would take for a fleet of such vessels. They said they could mend the broken ship, but they had neither paint nor saw-dust, and she would not endure spars of sound doctrine. They asked if all their shipping was of such material, and enquired how long it was since Hymeneus and Philetus had given them the canker?[21]

Then said Peter, Let them alone. Every man's work shall be made manifest, for the day shall declare it.[22] The calf of Samaria shall be broken in pieces; for they have sown the wind, and they shall reap the whirlwind; it hath no stalk; the bud shall yield no meal.[23] It shall be as when a hungry man dreameth, and behold he eateth, but he awaketh, and his soul is empty.[24] In them is fulfilled the prophecy, Their root shall be as rottenness, and their blossom shall go up as dust.[25]

There being no wind to carry them out of the Harbor, they were now compelled, as soon as they

[21] 2 Tim. ii. 17. [22] 1 Cor. iii. 13. [23] Hos. viii. 6, 7.
[24] Isa. xxix. 8. [25] Isa. v. 24.

got clear, to put all hands in the boats, with sweeps, so that the work of getting away from that place was some of the hardest they had had in all their experience. Nevertheless, they were so glad to be moving, that they broke forth of their own accord, in an old song, whereat Peter and John were greatly delighted, and joined with them; and the melody was so new and strange to the people on shore, and it was so surprising a sight to see a vessel clearing the Harbor in that style, that they crowded down to the docks, and ran aboard their old painted ships to listen. The song they sang ran as follows:—

O when shall I see Jesus,
  And reign with him above?
And from that flowing fountain
  Drink everlasting love?
When shall I be delivered
  From this vain world of sin,
And with my Blessed Jesus
  Drink endless pleasures in?

But now I am a sailor,
  My Captain's gone before;
He's given me my orders
  And bid me not give o'er.
His faithful word is promised
  A righteous crown to give,
And all his valiant seamen
  Eternal life shall have.

Through grace I am determined
To conquer, though I die;
And then away to Jesus,
On wings of love to fly.
Farewell to sin and sorrow,
I bid you all adieu,
And O my friends prove faithful,
And on your way pursue.

And if you meet with troubles
And trials on your way,
Then cast your cares on Jesus
And don't forget to pray.
Gird on the heavenly armor
Of faith, and hope, and love;
Then when the combat's ended
He'll carry you above.

CHAPTER XIII.

THE EFFECTUAL CALLING.

When they had once got clear of the Harbor, they found that whereas it had been almost a dead calm within, there was a fresh breeze blowing without, rendering boats and oars superfluous. So the men gladly returned to the ship, and all sail was again set for the Celestial Country.

Now did Peter and John busy themselves with running up in their log-books some account of what they had gone through on land; and comparing notes as to the strange things that had happened, Peter said that for his part, if he did not know better, he might have thought they had fallen upon the very Island laid down in the King's Chart, as inhabited by those who taught things which they ought not, for filthy lucre's sake, of whom it was said The Cretians are always liars, evil beasts, slow bellies.[1]

[1] Tit. i. 12.

JOHN.—They pretended a great regard for law, but it was on purpose to trample upon equity and righteousness. They are well known hypocrites, for the very same law that they professed to hold so sacred, as to be of power to bind the conscience, even in spite of God's law, they did not scruple to laugh at and defy, in smuggling their own rum and opium. Yet these are the men who made such fierce proclamation of rendering unto Cæsar the things that be Cæsar's.[2]

PETER.—Do you imagine they have any conscience at all in the matter?

JOHN.—They may, but if they have, it is only as the Cretians had, of whom Paul said that their very mind and conscience is defiled.[3] But what is conscience good for in such a case? Only to make the worse appear the better reason. Despising God's Word, there is no light in them.

PETER.—Well, truly, a man can no more set his conscience right, without God's law, than one at sea can keep the true time without the sun; night and day, summer and winter, would soon get mixt and confounded together.

JOHN.—No, neither can the conscience any more be a reliable guide without the Word of God to instruct it, than the compass can set a ship's course without

[2] Matt. xxii. 21. [3] Tit. i. 15.

the needle. Indeed, it is no compass at all without the needle. It would make the ship go round and round as in a whirlpool.

PETER.—These are Corban-men,[4] such as Christ hated. Has there ever been any kind of wickedness on earth that has not been sanctified by law? And, truly, if human law could make a thing right, there is no form of sin under the whole heaven that might not be consecrated. Yea, verily, the Hebrew midwives were bound to have killed all the Hebrew children as soon as they were born, and the three men ought to have bowed down to Nebuchadnezzar's image as soon as it was set up, and Daniel himself ought not to have made any prayer to any god or man save the mad king, for thirty days.

JOHN.—I have heard people say, in a hurrah for an unjust war, Our country, right or wrong! Go it blind! Now that ignorant Pagans, who never heard of God's Word, and of the Christian religion, should be ready to go it blind, would not be any wise astonishing. But that a Judge in a Christian land should teach such a doctrine is indeed amazing. God is not in all his thoughts, and he would make atheists of all the people, when he tells them they are to recognize no law of higher social obligation than the constitu-

[4] Mark vii. 11.

tion of their country, and the laws made in pursuance of it.

PETER.—This is the ready way to sanction and perpetuate all wickedness. The man who says this, would bow down to Moloch in a land where Moloch's worship is part of the constitution and laws of the country. The man who teaches this must be a lineal descendant from Cain, who was of that Wicked One, and slew his brother; for this teaching would slay its ten thousands, while common wickedness would only take its thousands; and, indeed, a country must be in danger of being abandoned by God, when its judges utter such atheistic and monstrous principles.

JOHN.—Well, there is no knowing to what lengths Satan may carry a man if God once gives him over into his power. He will go it blind, then, with a vengeance; and, indeed, it is the devil's own blindness when men can be got to believe that human law takes the place of God's, and is supreme over the conscience. Methinks a people that can be tricked in that way will not long keep their liberties in any thing. It is next door to bowing down to stocks and stones. He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say Is there not a lie in my right hand?[5]

[5] Is. xliv. 20.

PETER.—It makes me think likewise of the word of the prophet, that the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry.[6] But God says, Thou hast fulfilled the judgment of the wicked, therefore, judgment and justice shall take hold on thee.[7] Do you imagine that those who thus handle the Word of God deceitfully, and make the law of God of none effect, can escape the damnation of hell? They are kinsfolk to the hypocrites and generation of vipers, whom the Lord condemned to fill up the measure of their iniquities,[8] and who were endured only as vessels of wrath fitted for destruction.[9]

At this time the watch reported a sail to the North, and looking with the glass, they judged her to be a whaler, perhaps on a return cruise; so they shortened sail, and lay the ship on such a course as to meet her, if she were so disposed. And it was not long before they came near enough to hold some conversation. She was a clumsy, dingy, gloomy-looking craft, and seemed a slow sailer, though stout and strongly built. The first question came from the Captain, through his trumpet, for he seemed in great haste to speak.

[6] Is. xxxii. 6. [7] Job xxxvi. 17. [8] Matt. xxiii. 32, 33.

[9] Rom. ix. 22.

What cheer? was his cry; any whales, any blowing, any oil?

Then, said Peter, This ship is the King's own, and bound to the Celestial Country.

CAPTAIN.—Oh, I understand. I'd be glad to go there myself, if I had got my cargo.

PETER.—As to that matter, if you are emptied of self, the less cargo you have, the better, except it be the fruits of the Spirit. We brought nothing into this world, and it is certain we can carry nothing out.[10]

CAPTAIN.—Well, for my part, I don't wish to carry anything out, but only to have plenty while passing through. But it takes a great deal for that. A man can't live in this world for nothing. But some men seem to have all the luck. Now have I been nigh two years on expense all the time, and have caught nothing. But I'm not going to be a fool always; some day I mean to have the pearl of great price.

PETER.—If I am not much mistaken, you are one of those who are always going to buy, but never buying. After you have made this one voyage, then you will set sail on the King's account. But the convenient time never comes, and, meanwhile, in most cases the door is shut. What, if it should prove so with you? Is'nt it very likely?

[10] 1 Tim. vi. 7. [11] Matt. xxv. 10.

CAPTAIN.—Well, as to that matter, I honestly confess that I am not without my fears and thoughts. But just at this present I have neither time nor heart for it, no room in my hold to stow it away. No! I don't even think of it, I know nothing of the subject; 'tis all crowded out. I do believe, if I could only catch a whale, I should be a pious man. I'll tell you what; I've been now more than twenty-one months looking for whales, whales, whales, nothing but whales. I have been ploughing the mighty deep in search of whales, and I tell you I am bound to have a whale, I must have one. And if you could look into my heart, I believe you would see nothing but a whale there. What can a man do? It's my destiny to have a whale. But if ever I get into port again, I tell you I mean to take the first King's vessel I can find; for this is a dog's life, and I'm tired of it.

PETER.—If you have really a mind to quit it, you may do it now. We'll give you the best berth in the Ship's company, if you'll come aboard. What's the use of putting it off? You may never see land again, nor have any other opportunity.

CAPTAIN.—No! but I must have my whale. It will never do to leave the voyage half finished.

PETER.—Aye, aye, always thus! Suffer me first to go and bury my father.[11] Had you not better

[11] Matt. viii. 21.

leave the dead to bury their dead, and attend to your own business.

CAPTAIN.—Well, well, I'll think of it.

But just at that moment, the conversation was interrupted by the man at the mast-head crying out, There she blows! being deceived by an appearance at a great distance, like a jet of smoke rising from the ocean. Whereupon, though it was out of all probability that they should encounter a whale in that latitude and longitude, all on board seemed almost crazy with the excitement.

Where away? shouted the Captain. Three points on her weather bow! returned the mast-head. Then, without seeming to be aware of the existence of any other object on earth except the whale, he set the vessel before the wind, and crowded all sail in that quarter, to be for the hundredth time disappointed.

Peter and John gazed after her a little while in silence; then, as her form receded from the vision, That man, said Peter, will soon pass his last opportunity, always reckoning on one more. Alas! when men's hearts are filled with a ruling passion, it makes not much odds what it is; it carries them away as with a flood.[13] There is no standing against it.

But this business of whaling, said John, I have always heard that it swallows men up as thoroughly

[13] Psa. xc. 5.

as ever the whale swallowed Jonah. 'Tis true that they can think of nothing else.

PETER.—'Twould be the same thing with any other business, provided the heart were set upon it. No matter what it is; ever so small, ever so large; a man may drown himself in his own garden-spring, as well as in the ocean, if he will put his head under water.

JOHN.—But there are certain things that carry men away as with a whirlwind. Just think of it! I have heard of the boat of a whaler being once knocked several feet in the air, by a blow from the tail of a fish to which it was fastened. Upon coming down, the steersman fell into the whale's mouth, and the teeth of the animal closed upon his leg. After being in this terrible position for some time, he was released, picked up by another boat, and carried on board; where, while preparations were making to amputate his crushed limb, he was asked what he thought of while in the whale's mouth? With the utmost simplicity he replied, Why I thought she would yield about sixty barrels!

PETER.—That was nature. It would have been all the same, if the poor fellow had been in the jaws of death. But he would have made a noble seaman for the King, if he could have been persuaded. Such a

narrow escape sometimes changes a man from stem to stern entirely.

JOHN.—And sometimes it leaves him just where he was before. 'Tis according to grace, for one is taken, and another left, though the King is ready to take all.

PETER.—But there are strange providences. Do you remember the wonderful preservation of that drunken sailor, between the jaws of a tiger and an alligator?

JOHN.—Perhaps I may have heard. But tell it again.

PETER.—Why, he was in that dark part of the King's dominions called Africa, where wicked men and devils waxed worse and worse, trading in slaves and the souls of men. It was the coast of Guinea, in a river called Congo, where, in a state of intoxication, the man went in to bathe. But he had not been swimming many minutes, when the men aboard ship discovered an alligator making after him. By firing guns and shouting, they succeeded in rousing the man to an understanding of his danger, when he began to swim, with all his strength, for the nearest point of the shore. It was a place like a jungle for wild beasts, and in fact there was a ferocious tiger in the thicket among the canes, watching him. Just as the man neared the shore, and was about to spring out of the water, the huge alligator from behind had over-

taken him, and would certainly have seized him; but at that very instant, the tiger, making a spring towards him, encountered, instead of the man, the jaws of the alligator, and a fierce conflict ensued between them, which ended in the tiger being overcome, and drawn down to the bottom, while the man, trembling and half dead with terror, escaped. He was carried on board, thoroughly sobered, and the moment he reached the deck, he fell down on his knees in the presence of them all, and gave thanks to God for his preservation, and from that time to the hour when the good man that afterwards told the story was writing the account of it, he was never again seen in the least degree intoxicated, nor ever was heard to utter a single oath. If there ever was a reformed creature, they believed that that sailor was the man.

JOHN.—Well, that was a wonderful case, certainly, but not more so than one, the account of which I can give you almost in the words of the sailor himself, who became one of the King's own seamen. There were two large ships in company, with soldiers from certain regiments aboard each, and they were about crossing the line, and being nearly a mile apart, on a fine day, the soldiers and crew of both ships got leave to have a swim. So that this sailor that I speak of plunged in, with a great many more. Meantime, one of the swimmers from the other ship, with a bottle of

rum in his hand, swam out from the rest, and challenged any one of the other ship's company to meet him half way. The sailor that I speak of, being a daring swimmer, struck out with a soldier in company, but none of the rest dared go. They had got to about the distance of half a mile from the ship, when the mate in the rigging saw a shark, and called out to the men to come aboard. Then you may be sure there was a panic, and those that were the nearest, obeyed with all haste for their lives, and a boat was lowered for the rest, but still the soldier and the sailor were left swimming.

Now a hook had been baited with a great piece of pork, and thrown overboard, in hopes of decoying the shark from the men, but it seemed as if he steered straight for them, and by the time they reached the ship, and got hold of a rope, the shark was just beneath them. The weight and jerks of the men broke the rope loose, and both plunged again into the sea alongside the monster. Nevertheless, the sailor succeeded in getting round to the stern of the ship in safety, and by another rope got on board. But the poor soldier, being almost exhausted, was still in the water, and the shark could be seen from the deck just opening his mouth to snatch his prey. Then the men shouted to the swimmer to kick with his feet violently, which he did, and as a kind Providence

would have it, struck the shark on the nose, which made the monster turn away for a moment, for you know he is a great coward, and then the man was instantly secured by a rope with a noose to it, and drawn on board. So they were both saved, and the shark, disappointed, encountering the bait that was dodging about for him, seized hold upon that, so that the men caught him fast and killed him. He measured near sixteen feet, with a pair of jaws that could with ease have craunched a good sized barrel.

Now this was a most merciful escape for both these men, though I never heard that more than one of them laid it seriously to heart. But as for the sailor, all the thoughts about God and eternity that he had ever known (for indeed he had been taught concerning the things of religion in his childhood,) did come crowding into his mind, and his being rescued from that untimely death was the means of his enlisting for the Celestial Country.

PETER.—Well, I would it had been so with the other; but ten to one he went on just as before.

JOHN.—Perhaps he did; for almost always, when some believe, divers mock and are hardened; and even the very same providences are followed by different results in different persons. Some are set to praying, others go on without prayer, just as before.

PETER.—Don't you know that by the very same

wind a ship may steer either North or South, East or West, by nice trimming. 'Tis according to the will that rules on board, and governs the course. Have we not seen vessels scudding into the harbor, and others standing out, by the same breeze? Just so by the same Word, and grace, and providence, some men make for life, some for death, some for heaven, some for hell.

JOHN.—And pray tell me, if it be so, how may one distinguish between an effectual calling, and the ordinary calls of God's mercy, that every man has, but not every man attends to?

PETER.—How do you know when a ship is anchored? Is it not when she brings up, and swings round to the wind and current? But if she drags her anchor, or the bottom will not hold, or the cable is parted, she drives on, and you know by her actions that she is not anchored. Just so with a sinner that is called of God. If he stops, swings round, and brings up, then you know that God has anchored him; but if he drives on as before, all God's callings are in vain.

JOHN.—Well, that is plain enough; but some make a great mystery out of it, and puzzle themselves with the question whether they be of the elect.

PETER.—Who knoweth that, or can tell it, abso-

lutely, but God only? The foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one, that nameth the name of Christ, depart from iniquity.[14] Now even we on earth can tell when we see this last seal shining, just as men took note of the disciples, that they had been with Jesus;[15] but only God can see where he has placed the first, or can tell all about it. But the King says, By their fruits ye shall know them.[16]

JOHN.—So you would say that where there are fruits, there is an effectual calling, and that men should be anxious first of all about the fruits, and the question of the calling will be soon determined, or will take care of itself.

PETER.—Why, certainly, if they be fruits of the Spirit. If men see a ship loaded with spices or with pine-apples, do they not know pretty nearly where she came from? And if men see plainly in another man the Spirit of adoption, the Spirit of Jesus Christ, do they not know where he got it? Why, truly, it needs no great depth of theology, for it is plain sailing, and any good seaman could make it out. When a man truly obeys any of God's calls, *that* is an effectual calling, and when a man himself calls earnestly upon God, then he may be sure that God is effectually calling *him*, for that is the way in which God's call

[14] 2 Timothy, ii. 19. [15] Acts iv. 13. [16] Matt. vii. 16.

is known to have taken effect, and that only is effectual, which hath such effect.

John.—So then, if a man pray earnestly, 'tis a proof that God has hold upon him, and will not leave him. Well, that is full of encouragement to all that call upon God, and it minds me of the saying, With supplications will I lead them.[17] For God reins up and guides his children with prayer, as a man doth his mule with bit and bridle, or as we would throw a cable on board a ship which we were to take in tow, and fasten it to the Capstan. So, if a man be possessed of the Spirit of prayer, he may take it as a sure sign that God is with him, that it was God who fastened his cable aboard of him, and not he himself, and so he may be sure that God will save him.

Peter.—He may, if he keep praying; but if he leave off praying, then instantly again he begins sinning; and then what proof hath he of God's mercy? Why, then he hath rather proof that Satan is aboard of him, not God, and that his adversary, the Devil, hath a coil of rope upon him, the which he will not find it easy to cast off. A man's success and certainty in everything depends upon prayer, and every blessing is promised to prayer.

John.—Well, for aught I see, it's the same as work-

[17] Jer. 31. 9.

ing and willing, and God does it all, though under God we do it also. He worketh in us both to will and to do, according to his good pleasure.[18] If he did not work in us, we should not work, so that if we be truly working, this is the best proof that he is working in us. It is not less his working, because we work, nor is it less our working because he works, but God is all in all.

PETER.—Yes! Just as we walk the deck, but it is none the less the ship that carries us; nor, because the ship carries us, are we any the less really walking. So, though it be God's grace that carries us, and works all good things in us, it is none the less we ourselves that walk in God's grace, if indeed we are his, if we are really alive in him. It is none the less our life, because it is his life in us. But it is sweet to trace all things to him, and to receive all things from him.

JOHN.—Well, if it is grace in the hull, it is grace in the rigging also, and yet, at the same time we have to be busy at that. It is the wind that fills the sails, but we must work the sails. The wind might blow, but to no good purpose for us, if the sails were not hoisted. God gives some men both wind and sails, and yet they do not work, and make no progress, which is such a waste of God's gifts, that they had

[18] Phil. 2. 13.

better never have had either, than make such an abuse of them.

PETER.—I tell you, true faith and true works always go together, and neither is true and genuine without the other; but faith is at the beginning, faith comes first, and then works come out of faith, just as a flower comes out of the bud, or the fruit of the flower, and all out of the roots. So everything is of the King's love and grace, and nothing good that hath not its root in him.

It was exceeding fair and bright upon the sea, as they continued these conversations, and the air had a wondrous lightness and elasticity, so that it was a joy to breathe. Moreover, they could see afar off with great distinctness, and the prospect seemed to stretch into infinitude. It was a pleasure to walk the deck, and gaze, and meditate. It seemed almost as if heaven had come down upon the deep, and the waves danced in the light, as though they too were intelligent and joyous creatures. The water also was so clear, that far down in the depths the creatures of the sea were visible; huge fishes of the form of the grampus could be seen sporting and gambolling, exceedingly beautiful; now darting with incredible swiftness around the ship from stem to stern, now shooting off at a distance, rising to the surface, cutting the crest of a wave in the air, then returning

and darting this way and that, and thus, as from mere sportive delight, keeping company with the ship a long time, as if they believed her to be a creature of the deep with themselves. Everything above, below, around, seemed full of glory; but as yet no land was visible.

Their hymns of praise arose in the midst of all this loveliness and beauty, whether at morning, noon or night, with an indescribable richness and power of melody.

O Lord, my King, where'er Thou art,
Thy light is sweetness to my heart;
Thee in all objects I would see,
By seeing all things, Lord, in Thee.

Hast Thou not lit the secret flame,
That burns in love at thy dear name?
How else should I to thee aspire,
Or who could answer my desire?

What can subdue my stubborn will,
Or keep me in obedience still?
What power but thine, Almighty Lord
Thy Spirit, and thy Sovereign Word?

Oh then redeem and set me free,
To find my happiness in Thee,
And fill me, from its source above,
With thy refining flame of love.

Then shall I, with exulting mind,
Thy service perfect freedom find;
My life, through all its days, be given
To Thee on earth, with Thee in Heaven.

It was such a night as this, said Peter, the air soft and balmy, the breeze gentle, the heavens serene and cloudless, and the sea calm, that a sailor was once walking the deck and admiring the loveliness of nature, when suddenly and unaccountably the words Pray-without-ceasing[19] came across his mind, or rather darted upon it, as an arrow might dart from the sky, created on the instant. Pray without ceasing! The utterance was so definite, and the impression so strong and decisive, that he could not help repeating over the words again and again, and asking himself where he could have heard them. At length he recollected. Seven years before, after a long absence from his native land, he had returned with plenty of money, and one day in the time of Divine Service strolled into a large open Church in the great City, where those words, just then uttered by the Minister, were the only words distinctly heard and remembered by the sailor amidst his idle curiosity. He had never thought of them since. But now, in God's wonder-working providence, by some mysterious association with the cloudless heavens and the calm sea of this

[19] 1 Thess. v. 17.

beauteous evening, the text came again into his mind, and with it, the thought of that dread Being who had commanded him to pray, and the conviction of his own guilt in living without prayer ever since he had been born.

From that moment the power of God was upon him, his sins flashed upon his conscience, and the thunder of the Divine law shook his heart. He fled earnestly to prayer, found a Bible that had lain untouched in his chest for near twenty years, deposited there by the careful hand of an anxious praying mother; he read, wept, prayed and prayed again, and at length found mercy in the Lamb of God, who taketh away the sin of the world. Such are some of the wonders of God's providence, in bringing souls from darkness to light, from the power of Satan unto God. Everything in nature, this twilight on the deep, this azure starry sky, these purple waves, this vast expanse of ocean, this serene and solemn stillness in the sparkling air, may prove a Word of God to the soul whenever he pleases.

Thus, by one way or another, God will effectually call those whom he hath chosen, and by his Word, Providence, and Grace, will sanctify them. For we know that all things work together for good, to those who love God, who are the called according to his

purpose.[20] And by and by, all the grand steps in the process shall be seen in all their sweetness, loveliness, and glory. For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, and whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.[21] And well do we know,

> Grace will complete what grace begins,
> To save from sorrows and from sins;
> The work that mercy undertakes
> Eternal Wisdom ne'er forsakes.

[20] Rom. viii. 28. [21] Rom. viii. 29, 30.

CHAPTER XIV.

EXAMPLE, GRACE, AND GLORY.

Now, said John, all this is done only through the power of his Cross; yet there be some who affirm that Christ Jesus came only to be our example, to lead us on to goodness and to heaven. Do you not remember how many such there were in that country of Self-Conceit, where we were once so bogged and entangled, and nigh unto ruin?

Well now, answered Peter, that is just as good as counting the blood of the covenant an unholy thing,[1] a perfectly waste thing; and a strange enmity it is that such persons have to the great and precious truth of our dear Lord's sacrifice of himself for dying sinners. 'Tis the sacrifice, and the grace attending it, that does all. No example could ever have done anything without that. Besides, the wonderful greatness and glory of the example itself is in Christ

[1] Heb. x., 29.

DYING to save us. They who believe in his death, and trust to that, follow his life, and are saved by his life, and none others. His death for us had to come first, that we might be reconciled to God, and then, and not till then, we can be saved by his life, or drawn by his example.

JOHN.—And that is what it means, when it says, I, if I be lifted up, will draw all men unto me.[2] 'Tis the lifting up of Christ upon the cross, and the preaching of his blood, his grace, for salvation. Anything but this, hides the gospel, instead of revealing it. Yea, if the example itself be lifted up before this, or without this, 'tis a hiding of it; and if the gospel be hid, then the soul is lost; or if any other gospel be preached than that which is preached in the Word of God, and the soul trusts to that, then it cannot be made a partaker of the Spirit of Christ, nor be changed into his image.

PETER.—No, my brother, it is by manifestation of the truth alone that the Spirit works this blessedness in us, and if the truth be darkened, or the Word of God handled deceitfully, especially in reference to Christ, then, and in that same degree this blessedness becomes impossible; for all imagined blessedness, without the truth as it is in Jesus, is a mere delusion. It is not light, unless it is seen in God's light; and it

[2] John, xii., 32.

is not the fountain of life, except in Him, and in Him only, who is the Way, the Truth, and the Life.[3]

John.—Well, I wish that all the blind would see it so. But seeing any other way than through the death of Christ only makes men proud. The gospel of the example is poor stuff indeed, without the gospel of the cross.

Peter.—A man must come with the heart; no man can see with the understanding merely. Did you never see a man with his spectacles raised upon the top of his head, and lodged in his hair, going about anxiously after his spectacles, declaring that he cannot find his spectacles, and cannot see without them? Just this is the case with many a man who thinks he is searching for truth. Men put their spectacles on their heads, and then leave their hearts behind them, and wonder that they cannot see, or perhaps deny what they do not see. A great many men carry their faith in the understanding merely, and then run about, looking after their Christ and their religion externally, when, if faith were in the heart, the kingdom of God, and Christ who is its life and light, would be found within them. And until it is there within them, what can they know of a Saviour's dying love?

John.—That is the very thing, for as I was saying, some of them do not care to know; they think little

[3] John, xiv., 6.

or nothing of the death, and yet seem to make much ado about the example.

PETER.—Example! And what effect did that alone ever have with self-willed, obstinate sinners? Why, it did not even prevent the very men, who saw the glory of a divine example before them, from putting the Saviour himself to death. Example! Set example before Behemoth! He snuffeth at it. Behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth.[4] Canst thou bind the unicorn with the band of example in the furrow, or will he harrow the valleys after thee? Wilt thou trust him, and leave thy labor to him, and believe him, that he will gather thy corn into thy barn?[5]

JOHN.—Well, it is the same old unwillingness to owe all to Christ. These men cannot bear to confess and feel that they have nothing but sin to bring to God; they will have it that they can obey the example of Christ, and make such obedience their Saviour.

PETER.—But the example of Christ can do nothing for us except by the grace of Christ. Those who rejoice in Christ as their Saviour, by his sufferings and death, and those only, love to follow his example; and they do it, not to purchase heaven, for the

[4] Job. xl. 23. [5] Job. xxxix. 10–12.

Lord Jesus alone can purchase heaven for them, by his own most precious blood, but out of gratitude and love. Example, forsooth! to those who do not feel their guilt! Can you draw Lamb's wool over the eyes of a shark? Will the Ethiopian change his skin, or the Leopard his spots?[6] Canst thou draw out Leviathan with a hook; canst thou bore his jaw through with a thorn? Will he speak soft words unto thee? Wilt thou bind him for thy maidens, or take him for a servant forever? Behold the hope of him is vain. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.[7] And just so vain is the force of mere example in the heart of an unbelieving sinner.

JOHN.—Very true. And after all our provisions and our efforts, 'tis all of grace still. Have we not the King's Chart? And can we not trace the course of noble old ships upon it, that went safely all the way? But is that enough for us? Will that fill our sails with wind? Will that carry us onward? Who can do that but God only? 'Tis sweet to have Christ for our guide, and to be commanded to walk in his steps, and to have the same mind in us which was also in Christ Jesus,[8] and to arm ourselves also with his mind.[9] And furthermore, beholding as in a glass the glory of the Lord, we

[6] Jer. xiii. 23. [7] Job xli. 1–5; 9, 24. [8] Phil. ii. 5. [9] 1 Pet. iv. 1.

shall be changed into the same image from glory to glory, even as by the Spirit of the Lord.[10]

PETER.—Yes indeed! You have got it now. And when a poor sinner has fled to Jesus, with humble, heartfelt sorrow for sin, and has thrown all upon him, trusting in his death and righteousness, then he begins to see his glory, and to be changed by it. But how shall this ever be except by the same all-conquering grace and love that brought the King of Glory down to die for mortals? Of this we might and must everlastingly despair, if left to ourselves, and thrown upon our own resources.

For though the example of such infinite excellence comes to us in human form, and though the Divine glory and majesty are so veiled, that we may not be dazzled and overwhelmed by it, but may come into an acquaintance with it, and may measure ourselves by it in Christ Jesus, yet we are so entirely alien from such a spirit, so bent and deformed against it, so native and inveterate in selfishness, that it will have no more effect upon us, than whistling will have upon the wind. You might as well attempt to fasten the anchor to the main truck and hold the ship by it.

Furthermore, we are so plunged and lost in the ocean of our guilt and wo, without the blood of Christ, that such an example even as his, would have no more power with us, to draw us up, and save us, except for

[10] 2 Cor. iii. 18.

that blood, than the sight of a phalanx of resplendent angels, hovering over the deeps of hell, would have upon its depraved, despairing inmates. For there would be no more hope for us, without the blood of Christ, than for them; and the bare sight of such an example could be of no more avail for us, than it would be for a shipwrecked mariner, left alone and struggling all night long, in mid-ocean, to behold, with clearest vision, the unclouded sun rising out of the horizon, and flaming over the sea. If indeed he could take the beams of the sun for his chariot, if he could lay hold upon those shafts of morning rays, that fall upon him only to light up his misery, and reveal more clearly his hopeless, irremediable ruin, then indeed might the glory be to him not a vision of despair merely, but a medium of salvation.

JOHN.—Well, and just such a power, just such a medium, is Christ's dying love, if a sinking sinner will but gaze upon him dying, will but look and live.

PETER.—Yea, even so. And now suppose that as the orb of day blazes over the waste of waters, and the eye of the sinking, despairing, dying, shipwrecked man takes in at once both the glory of the scene, and the extent and certainty of his own ruin, the rays of light assume a power and form within him, enter into his soul, irradiate and envelope his frame, play

upon his shoulders as wings, and give him a feeling and capacity of such conscious energy and impulse, that gazing earnestly and intently upon the rising light, he finds its pinions unfolding from his body, bearing him up above the deep into which he was plunging, and giving him the disposition and the power to soar like an Albatross, and fly to some hospitable shore of safety. You will say that this would be a miracle; and yet, even this would be but an image of that change by the grace of a dying Saviour, when the guilty, perishing soul beholds him with a believing heart; a faint image of that investiture of glory and of power, with which every despairing, dying sinner is clothed, the moment the Sun of Righteousness rises on the soul; that mighty transformation into the capacity of imitating Christ, and that participation in the reality of his own holiness, which takes place with every guilty soul, the moment it will but look to Christ with humble faith, casting all on him. Then the chains drop off, then the powers and impossibilities of a selfish and inveterate depravity are conquered, then Christ himself begins to be formed within the soul the hope of glory, then it rises from the depths of guilt, ruin, and despair, then it tries its pinions, and finds them, in humble dependence on the Saviour, bearing it up above the waves, soaring away with it towards holiness, and heaven,

and everlasting glory. This is dying love, this is the power of the sight by faith of a suffering, bleeding, dying Christ, the sight of the Saviour's blood, this is redeeming grace and glory. And this is just the experience of every guilty soul that flies to Jesus.

> For God has breathed upon a worm,
> And given me from above
> Wings such as clothe an angel's form,
> The wings of joy and love.

Well, answered John, after silently musing a few moments, You have taken a high flight in your thoughts, this time, almost out of the reckoning of many a sailor, at least in the trim and spread of your canvas; but it is all true. There is nothing that can be said about the love of Christ to dying sinners, that reaches a hundred thousandth part of the way to the beginning of its greatness. And, therefore, great and godly Paul, when he sets forth, by the Spirit, the steps of this flight, this flying ladder up to glory, up to the unsearchable riches of Christ, begins with praying That we may be strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith.[11] There's the wings! Christ in us the hope of glory.[12] Christ formed within us, That we, being rooted and grounded in love, might be able to comprehend with all

[12] Eph. iii. 17. [11] Col. i. 27.

saints what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God![13] There's the wings! And, oh, how wonderful, how glorious! There, too, is the amazing flight, passing all knowledge, and never ended, till it is lost in all the fulness of God, and still again never ended, but on, on, on, from height to height, from depth to depth, from glory to glory, to all eternity!

That ancient Singer whose heart had music in it, and whose songs have cheered many a Seaman on his course for the Celestial Country, had a view of it when he sang so sweetly,—

I'll praise my Maker with my breath,
And when my voice is lost in death
  Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life, and thought, and being last,
  Or immortality endures.

[13] Eph. iii. 18, 19.

CHAPTER XV.

PRAYER, PROVIDENCE, AND FAITH.

The morning after this talk, it was blowing heavily. During the night the change had come, for though the weather was still clear, and not one speck of cloud to be seen, and the stars shining intensely bright through the deep, unfathomable blue, yet the wind had come with fury, none could tell where from, and now had got to a gale, and the sea was high, and the ship uneasy. Some of the men had been busy aloft during the night, shortening sail; for the day before, and at sunset, all sail had been crowded, the wind and weather being so perfectly fair and prosperous. In the morning, just as they had finished clewing up and securing the fore and main-top gallant sails, all on a sudden a startling report was heard, like the firing of cannon, and the fore-topsail split bodily, whereupon the men lay out upon the yard, and had hard work reefing

They had scarcely got through with this, when the main-royal blew loose from the rigging with another explosion, and flapped and banged like the wings of a demon, as if it would tear the mast out of the ship's centre. Here was a double piece of work, and not without danger; and all hands sprung aloft to get in the royal, and send down the yard. But the wind blew so furiously, that it almost held the men fast bolted to the spars and rigging, and they had the greatest difficulty to secure their work.

So they drove on for a while, still under a good press of sail, considering the fury of the elements, and perhaps too rashly, had they continued it, though Peter and John were not afraid of the wind, so long as they could hold on safely, and keep the ship quick answering to her helm. However, the order soon came, Let fly the topsail halyards! Haul upon the clew-lines! and the men, as quick almost as the words, lay aloft, and got upon the yards, while the ship lay at such an angle in the water, that it seemed as if they would be buried in the deep.

But while this was going on, one of the foot-ropes gave way, where the men were reefing, and one of them, who just at that moment had no hold on the reefing point or life-line, fell sheer over headlong into the raging sea. But by a gracious providence, before ever the shout could be raised, A man over-

board! Peter saw him as he fell, and with a sudden and almost incredible dexterity, cast forth the end of a coil of strong rope, called Grace-to-Help-in-Time-of-Need,[1] in such a direction, that before the ship had shot ahead too far, the man succeeded in catching it, and getting a turn round his body, or otherwise it seemed as if he must certainly have been lost. But the rope held, and the man clung to it, though half drowned, and in a moment he was drawn on board, thanking God for such a merciful preservation.

Now when the wind abated, and they talked over this matter, they could not help remarking on the good providence of the man's fall happening by daylight, when Peter could see him; for if it had been at night, and no help instantly at hand, he could not have been saved, with the ship driving so swiftly. It made all the men feel anew their dependence on God, and the importance of being prepared, every moment, for anything that might happen; for a sailor's life is so exposed to danger and death, that he needs to have all made tight for a better world, and to live in unceasing faith and prayer. And whether he is reefing sail in a storm, or dog-watching in fair weather, or what not, he ought to be keeping his mind anchored according to that great rule of Paul, by the Spirit, In everything by prayer and supplication,

[1] Heb. iv. 16.

with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus.[2]

Then said Peter, The Lord upholdeth all that fall,[3] and if never a sparrow falleth to the ground without our Father,[4] how much more, never a man. And God saith, A just man falleth seven times, and riseth again,[5] but the Lord only can make him stand. The longer we live, the more we see of God's interposition. And what says David, Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?[6] Thus did he pray unto God, and God answered him Yes, for he saith afterwards, I was brought low and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living.[7] So He keeps us.

I think, said John, that both the sovereignty and the particular providence of God are very precious to every true seaman; and in truth, these things constitute the security of our hope; for God can and will

[2] Phil. iv. 7. [3] Ps. clxv. 14. [4] Matt. x. 29. [5] Prov. xxiv. 16.
[6] Ps. lvi. 13. [7] Ps. cxvi. 6–10.

do as he pleases, and will save us, if he chooses to do so, whatever enemies may oppose.

PETER.—Yes, but some men make both these things stumbling blocks, and reasons of offence and fault-finding, and others plead both the sovereignty and the special providence of God in excuse for their own stupidity.

JOHN.—But they never do this when once they begin to be in earnest. 'Tis a bank of fog, in which Satan wraps the soul, but the moment a man begins to cry out, Lord save me, I perish, then the fog breaks, and the soul advances. A man may have been as undecided, fitful, doubtful, as the wind in the Variables, but the moment he really begins to pray, there is a resolution and decision of his whole being. The first hearty, agonizing prayer brings him at once to his moorings. 'Tis like the mooring of a great ship. Suppose one end of your cable were secure on shore, but the other end only in your own hands, loosely, like a man's mere thoughts about prayer, like his evanescent feelings, or his coming and going anxieties concerning heaven and hell; neither you, nor all the crew on board could hold on to the cable so, or hold the ship by it. But suppose you take a turn with the cable round the capstan, why then you have done something; and that is like the fastening of prayer. There may be a great strain, and the

cable presses, starts, and is ready to give way under the strong pressure; but you take another turn, and now you begin to be secure; the cable will neither start nor break, and the fixture to which it is fastened is part of the ship's centre. You take another turn still, and all is safe and quiet; the vessel is moored. And when this is once done, then the law of his God is in the man's heart, and none of his steps shall slide.[8] And even though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.[9] Yea, and when the ship is at sea, though a rope now and then should give way, and let him down into the deep, yet there is also sudden grace for sudden troubles, and grace to help in every time of need.

PETER.—Well, these are sweet promises, and waiting upon God in prayer is the only way of working the ship safely. But the way of a fool is right in his own eyes,[10] and he putteth darkness for light, and light for darkness.[11] Moreover, there is a generation that are pure in their own eyes, and yet are not washed from their filthiness. There is a generation, O how lofty are their eyes, and their eyelids are lifted up.[12] Therefore God says, Trust in the Lord with all your heart, and lean not to your own understanding.[13]

[8] Psa. xxxvii. 31. [9] Psa. xxxvii. 24. [10] Prov. xii. 15.
[11] Is. v. 20. [12] Prov. xxx. 12, 13. [13] Prov. iii. 5.

Humility sees clearer, even in the darkness, than pride when surrounded with light.

JOHN.—There is one thing we may be sure of; if we trust in the Lord, He will cause all things to work together for our good; and under this rule, for it is God's own rule for his own providences, the things that seem contrary at first often turn out best. God sometimes leads his children by what seems to them a very round about way, but the proverb then holds good, that the longest way round is the shortest way home. Travellers often endeavor to make short cuts for themselves, across lots, but generally run into trouble. We may think we are going straight forward, almost upon an air line, but all of a sudden we are brought up against some mountain, and then we must either coast it till we find God's way, or return to the point where we started. Air lines are good things for calculation, but they can very seldom be travelled upon. The North Star is good for navigation, but from any one point to any other point under the North Star, a man can seldom sail in a straight direction. A man may have to make many a tack, and in going North, he may sometimes have to make Easting, and sometimes Westing.

PETER.—That is true; and it takes a great many things to constitute experience. The children of Israel might have gone in a straight line from Egypt

to Canaan in one month, but God's way for them cost them forty years. God regards not what we wish, but what we need; not what is of quickest enjoyment for us, but what is most for our permanent good. We have to be guided in a great many things by circumstances; and one of the greatest trials of character here on earth is in the use of circumstances, whether a man will bend them for God, whether a man's supreme end shall be guided by circumstances, or whether, having his end in God and heaven, he will simply make use of circumstances to aid him in reaching that end. A great many persons put circumstances instead of the end, and spend their whole life at the half-way house. Many get no further in their earthly pilgrimage than the World's Fair, or the Crystal Palace, where they go into business, which, instead of being a circumstance in the pilgrimage, becomes its main end, till all thought of the Celestial City is abandoned. Now all the employments and concerns of life are but circumstances, not substances; means only, not ends. They are transitory, and we are only passing by them, and our use of them is but momentary; and God would have us every day live as pilgrims, as sojourners, who have here no continuing City, but who seek one to come."[14]

[14] Heb. xiii. 14.

JOHN.—Now that is just where God's providence, as well as his word directeth us, if we know how to use it right. But alas, there be many so blinded, that they cannot look up; and the labor of the foolish wearieth every one of them, because he knoweth not how to go to the City.[15] They can see the things temporal, but not the unseen and eternal. A man dwelling a long time in a cave or dungeon where there is no sunlight, can see everything there, can see the insects and their movements, the spiders and their webs; but if you were to take him into the open day, he would be quite blind, he could not see nor bear the sun. And so it is with men long buried in the things of this world, with hearts set upon them, instead of the things of another world. They can see nothing else, neither God, nor Christ, nor heaven, nor grace, nor providence.

PETER.—Well, in regard to providence there is too much of this blindness every day in those who ought to know better, and ought to understand the meaning of God's discipline with them. God sometimes has to put his own children in the carriage of his providence, and drive them on, they know not whither. They tell him they want to reach such or such a point. They think, if they had their own way, they could drive straight, but they would speedily overset the carriage. But

[15] Eccles. x. 15.

God leads the blind by a way that they know not,[16] and their trust must be in him that leadeth them, content to leave the management of their affairs wholly in his hands. If in all their ways they acknowledge him, then he will direct their steps,[17] and Oh, how happy such a life, with every step ordered by the Lord!

JOHN.—A man must walk closely with God by prayer, and then God will walk closely with him in providence. Many a seaman has found that out, to his great content and joy, and has come to know by sweet experience, in a great many things, the truth of the rule that all things shall work together for good.[18] There was a case that I will tell you of, about an anchor. One of the King's Captains once had a commission to sail a ship with some ugly hands on board, that cared more for swearing than they did for praying, and two of them were of the Man of Sin and Son of Perdition, believing nothing but their own Corporation. Now before the King's Captain would set sail, he made particular examination, as was always his custom, to see if all things were right and in good trim on board, and when he came to the cable of the kedge anchor, there was something in his mind that told him to have a new cable bent on to that anchor. It was not that he found anything

[16] Isa. xlii. 16. [17] Prov. iii. 6. [18] Rom. viii. 28.

in that cable out of order, but still there was something that made him very uneasy, and he could not be satisfied to set sail till he got a new cable; and though it took some time, he would get a new strong cable bent on to the kedge anchor instead of the old one. So they set sail.

Well, it so happened that after a safe voyage all across the ocean, they came to anchor in a great roadstead where there were more than a hundred vessels anchoring beside themselves, for it was a place much frequented by ships, though by no means a safe harbor in a storm, as the event proved. For it came on to blow with such fury, that almost all the ships dragged their anchors, and a great many went on shore and were dashed to pieces. It was an awful night, for the gale rose to a terrible tempest, and they had out the best bower anchor and the kedge anchor, not knowing but both would fail, and indeed expecting it, and that all on board must perish; for even amidst the darkness and roar of the tempest they could see that the ships in every direction were breaking from their moorings, and were wrecked without remedy, and they looked for the same fate. Especially they began to despair, when the cable of the bower anchor parted, and the ship was frightfully tossed and laboring, and held from immediate de

struction only by the kedge anchor. If that cable gave way, they were certainly lost.

And now the poor miserable creatures on board, who had been swearing and ridiculing the Captain's prayers all the way across the ocean, began to cry out for mercy; and even the two Pope's men came to the Captain, for they knew he was a man of prayer, and besought him to have a prayer-meeting. So he told them that they ought to have learned to pray before this, if they would find God's mercy in the hour of danger. However, he got them together, and prayed with them, and though the gale blew on, all through the night with unabated fury, still, to their great joy, the kedge anchor held, and the cable was not parted. And now the Captain looked back to God's providence, and bethought him that if he had not been led, and constrained, as it were, of God, to put a new strong cable to that kedge anchor, they must before this have gone to pieces.

The daylight came, and with it a dreadful scene of wreck and ruin all around them, while they themselves were safe. But what was the great wonder of the providence was this, that when the gale at length abated, and they drew up the kedge anchor that had held them from destruction, which they had great difficulty to do, they found hanging to it one of the most enormous anchors they had ever beheld; and they found

that their comparatively little kedge anchor had, by God's wonderful directing providence, when they first came to anchor, slipped one of its flukes right through the bolt of the big anchor, and there held fast, and that was the sole reason why, when almost every other vessel in that roadstead had dragged her anchors, and either perished or been greatly injured, their ship had held, and held only by the kedge.

And now the Captain and all on board saw indeed why it was that he had been led to have that new strong cable bent on to the kedge instead of the bower. And they were so affected by this instance of God's providential care and great mercy, that they could not help weeping. And I hope that even those two Pope's men from that time began to pray, and to pray to the true God instead of the Virgin Mary. O, there is nothing like being suspended over the mouth of death and hell, to make men feel the need of prayer! And O the happiness of trusting in the Lord daily, and having him for our God, who can and will cause all things to work together for our good.

They found, on measuring the ring bolt of the big anchor, in which the kedge had caught, that it was just barely of a size for the fluke to pass through; so that, if it had been the bower anchor instead of

the kedge that caught, it could not have held them. The big anchor had perhaps been lost there a great while before by some man-of-war.

Well, said Peter, What man in his right senses can ever deny a particular superintending providence? A man might as well be a fool, and done with it, saying in his heart, There is no God.[19] I knew a young sailor aboard ship, that had gone through a thousand perils of storm and rough weather, one fine pleasant day within a hair's breadth of death while leisurely working. He had been aloft all the afternoon, nearly, very busily at work, and for as much as an hour he was standing on the fore-top-gallant yard, which was hoisted up, and hung only by the tie. And when he had got through his work, he brailed up his yarns, took his sewing-board in his hand, and laid hold deliberately of the top-gallant rigging, and had only taken one foot from the yard, and was just lifting the other, when the tie parted, and down the yard fell.

One instant longer, or if the tie had parted but an instant sooner, he would have been thrown from a height of ninety or a hundred feet overboard, or perhaps on deck, which must have been instant death. But he was safe, as a good providence would have it, by his hold upon the rigging, though

[19] Ps. xiv. 1.

it made his heart beat quick, for he felt his danger. A true King's seaman will never make a joke of such narrow escapes, for he knows that often there is but a step between him and death,[20] and that it is only God's loving care that keeps him.

Upward I lift mine eyes
From God is all my aid;—
The God who built the skies,
And earth and nature made:
God is the Tower to which I fly,
His grace is nigh In ev'ry hour.
My feet shall never slide
And fall in fatal snares
Since God my guard and guide,
Defends me from my fears.
Those wakeful eyes That never sleep,
Shall Israel keep When dangers rise.
No burning heats by day,
Nor blasts of evening air,
Shall take my health away,
If God be with me there:
Thou art my sun, And thou my shade,
To guard my head, By night or noon.

[20] 1 Sam. xx. 3.

CHAPTER XVI.

CAPTAIN GOOD-ENOUGH AND HIS CARGO.

Now in the midst of all this lovely weather and scenery, a ship one day hove in sight towards evening, and as they saw her against the horizon, which was now flaming with light, it seemed as though she were on fire with a blaze of glory, and they even doubted, sometimes, if she were not floating in the heavens. But after watching her for awhile, it was evident they were gaining on her, and at length by the glass they could pretty clearly not only distinguish her flag, which was the King's flag, but also were enabled to make out the sign on her stern, which was neither more nor less than GOOD WORKS from the Town of SELF-RIGHTEOUSNESS. At this discovery they were quite in a maze, but Peter observed at length, Good Works, good works! 'Tis a good sign, if well used, according to faith and godliness; but that Town I know of old, as a place that hath

bred many distempers against the King and his ordinances. It is a place, where they will not so much as admit the right of the King to save them on his own account, and even when the King's recruiting officer is asking for seamen, they have been known to maintain a quarrel among themselves, whether it was they that offered first to go, or he that called them.

Moreover, all the merchants and shipbuilders of that place enter into an imaginary running balance with the King, of debt and credit, maintaining that they have capital of their own, for the possession and use of which the King is bound to allow an original claim upon him for salvage. So they come into his books (that is, as they say) half by right, half by mercy, and all that they carry, or make, on any voyage, they put down to their own credit first, to the King's afterwards; and they are very jealous of leaving anything to him, but always want a mortgage executed on their own virtues, never admitting themselves to be bankrupt.

JOHN.—But will the King have anything to do with such persons, or does he ever save by halves?

PETER.—Oh, they think so. And besides they seem to think that they do honor to the King in entering into such a partnership, and keeping the firm under his name.

JOHN.—Well, the son of the bond-woman shall not

be heir with the son of the free-woman.[1] If they are of the Law, they cannot be of the King; and this would I learn in regard to them, whether they received the Spirit by the works of the law, or by the hearing of faith.[2]

PETER.—I much fear they have never received the Spirit at all, for the Spirit would lead to faith and love, and a hearty submission of all things to the King, especially renouncing their own boasted righteousness. Good works are good things for necessary uses,[3] and to prove the truth and goodness of one's faith, and there can be no true faith without them; but if good works are put first, and are built upon for salvation, it is just as if you should plant a tree with the branches downwards, and the roots sticking up and abroad in the air. For it is nothing but Christ and his love, and faith in him, that can produce good works, according to that he hath told us, Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.[4] Moreover, the very faith that produces the good works is also the gift of God, so that there can be no boasting, but it is forever excluded, and all is of God's undeserved mercy.[5]

JOHN.—Well, let us speak the ship, and we can

[1] Gal. iv. 30. [2] Gal. iii. 2. [3] Titus iii. 14.
[4] John xv. 4. [5] Eph. ii. 8.

soon tell what her hope is, and how far she answers to her title. She maketh a fair show at any rate.

Now at length they come within hailing distance of the stranger, and forthwith she made her course known as for the Celestial Country, and the Captain courteously invited Peter and John to come on board, Thereupon they determined to do so; and there being a light breeze and a smooth sea, the two ships meanwhile kept an easy course nearly alongside.

On coming aboard, they found the captain of the ship was named Captain Goodenough, and they found him a very polite and gentlemanly man, so long as they gave in to his pretensions. The men in the forecastle called him by a nick-name, Old Climb-up, from a habit which he had while a sailor, of going up the masts by the long rigging, instead of the shrouds, and always coming down by the run.

They found also that though the King's flag was hoisted, yet the Captain had no commission from the King, nor had ever applied for one, but that the ship had been sent out as a private adventure, with a cargo, which they relied upon for acceptance in the Celestial Country. So Peter and John desired to look at the cargo, and accordingly, Captain Goodenough opened the hatches, and took great pleasure in showing many of the parcels, which were easy to

be come at, there being no heavy or lumbering articles, except what had been thrown in for ballast.

The first goods he showed were a set of boxes, carefully marked and arranged, such as Natural-Affection — Good-Nature — Kindness-to-the-Poor — Public-Spirit—Patriotism—Obedience-to-Law—Good-Morals—a great assortment and variety of things, held in much esteem in the town of Self-Righteousness. There were likewise along with these, certain parcels of Sweet-Temper, Prudence, No-Harm, Good-Neighborship, Punctuality, and other like things.

Peter.—These are all good in their place, remarked Peter, but you do not expect to present these things for sale at the gates of heaven, do you?

Capt.—And why not? said the Captain. People that possess these commodities must of necessity be proved by them to have been too good to be shut out of heaven. Where can they go? People that are such good citizens and neighbors, such kind parents and friends, so honest and upright, so strict in the payment of their debts, certainly cannot be sent to hell.

Peter.—But are those the terms on which heaven is promised? Did ever the King of the Celestial Country make any such proclamation, as that honesty to man would be accepted in heaven instead of love

to God and faith in the Saviour. Moreover, that which is highly esteemed among men is abomination in the sight of God, for he looketh on the heart, and he says, Ye are they that justify yourselves before men, but God knoweth your hearts.[5] There may be all these virtues in a man's life, and yet in his heart he may have neither love to God, nor faith in his Redeemer, but a great opposition to both. But let us go a little further.

In the next lot of boxes which they overhauled, they noticed some that were marked on the top, *This side up, with care;* which made them rather curious in their inspection, and they found that underneath they bore a very different appearance, as for example, a box marked Generosity, *This side up*, was found to have three private marks underneath, Love of Applause, Ostentation, Pride. A box marked Industry and Frugality, was privately inscribed Covetousness, and a box marked Gratitude, had, underneath, the words Self-Congratulation and Joy. A parcel marked on the top Self-Denial, *This side up, with care*, was found underneath to be Self-Seeking. A bundle described as Much Prayer, was written underneath, To be seen of Men, and a package done up as Integrity, was written underneath, In the fear of Man.

[5] Luke xvi. 15.

These things made Peter and John remember the King's Words, All their works they do to be seen of men.[6] But when they attempted to ask Captain Goodenough about them, it made him angry, and he said hastily that the goods had the mark of their owners upon them, and he knew no other ; but they were as good as bullion.

Then they continued their examination only a little longer, but found no small part of the cargo to be occupied with Rudiments of the World, Ordinances, Circumcisions, Baptisms, Commandments and Doctrines of men, and divers boxes of weak and beggarly elements,[7] among which was a great box marked Apostolical Successions, and another, Sacramental and Ceremonial Regenerations. These things they had not expected to find, and indeed Captain Good-Enough said they did not belong to the regular cargo, but were put in, or ordered aboard, at some of the Only-True-Church Insurance Offices in the Town of Self-Righteousness, for the sake of the underwriters. As to the whole contents of the Ship, the Captain remarked that it was one of the best assortment of goods that had ever gone out ot the harbor.

Then said Peter, Captain Goodenough, I would not give a single barrel of the King's salt, or a junk of our beef, for your whole cargo. If those that loaded this

[6] Matt. xxiii. 5. [7] Gal. iv. 9.

ship intended to condemn her before-hand with the King, they could not have taken a surer way. You will have to cast your whole cargo overboard, and throw yourself, thus emptied, on the King's mercy, or you will be lost. This trumpery is worse, compared with the gold, silver, and precious stones of the gospel, than wood, hay, and stubble.

Then said the Captain, all things are not measured by your standard, thank God. We have something else besides fanatical notions of faith to go by. You have put down human nature long enough, and it is high time that virtue as is virtue should be acknowledged, and a man should know his dignity.

Well, said Peter, if you will do it, take your own risk, but we have delivered our souls. Behold, we tell you by the word of God, that if you trust in these things, Christ shall profit you nothing. Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace;[8] yea, ye make the grace of God in vain,[9] with your hold full of such bundles of self-righteousness. You make your pretended good works your saviour, and yet profess to sail under the King's own flag. Don't you see that this is adding hypocrisy to pride and self-delusion? But it cannot prosper, for the bed is shorter than that a man can stretch himself upon it

[8] Gal. v. 4. [9] Gal. ii. 21.

and the covering is narrower than that any man can wrap himself up in it.[10]

Well, said the Captain, be that as it may, I cannot think that all the men in our town were mistaken, some of them the most respectable and wisest merchants in the whole country. I think a man is tolerably safe in such company. And 'tis not at all likely that all their great pains in such a cargo should be lost. There may be defects, as will happen with the best; but upon the whole, they can't but be accepted, for God is merciful.

God is merciful indeed, cried John, so merciful, that he gave his Son to die for sinners.[11] But did he ever tell you, or any man in your town, that having done this, he would save a man for his cargo, or that any man could buy heaven with his cargo, or that any man could rely upon his cargo for acceptance and salvation, or indeed that he would ever save any man in any way but by the blood of Jesus Christ, that cleanseth from all sin?[12] Is there any other way but faith in Christ? And as to a man's company, was Lot safe in Sodom? They were very respectable people in Sodom, in their way, with one another; and your standard, just like theirs, is one another's example, and not God's word.

Capt.—But a good man is a good man, and good

[10] Isa. xxviii. 20. [11] John iii. 16. [12] 1 John i. 7.

works are good works; and what is to be done with them?

JOHN.—Done with them? I tell you they shall all be burned up; for your very thinking that they are good, without Christ, proves them to be wood, hay, and stubble.[13] There is none good but One.[14] They are altogether become evil; there is none that doeth good, no, not one.[15] And as to their works, where did they come from? Out of what heart? Who produced them? What motives? Was there any love to God? Did they not put the whole cargo together for a bargain? Did they not think they were going to purchase heaven at a price, instead of having it as God's free gift to lost sinners for Christ's sake? So! is there any thing but selfishness on board? I tell you there are no good works, but in Christ. Christ's love, and a humble faith in him, with repentance toward God, must be at the bottom of them, or else they are only works of the flesh in some shape or another, altogether.

CAPT.—Well, well, but after all I cannot and will not believe that any man will ever be lost, who does as well as he can.

JOHN.—As well as he can! cried John. But what sinner ever did, or ever does, or ever will do, as well

[13] 1 Cor. iii. 13. [14] Matt. xix. 17. [15] Ps. liii. 3.

as he can? Besides, what is to be done with the old score? How is a man to dispose of old sins?

CAPT.—But what if a man's heart acquits him of any evil intention? As long as my own heart does not condemn me, I am sure I am safe.

JOHN.—Now my friend, said John, let me put a case. He that trusteth in his own heart is a fool.[16] Suppose that in a storm, when the safety of the ship requires a sure anchorage, and all hands have got hold of the anchor to drop it, a sudden insanity should come upon the captain and crew, and instead of dropping it into the sea, they should warp it over the hatchway, and drop it down plump into the hold, imagining that there they had got a safe anchorage! Would that imagination secure them? Or would the sincerity of that mistake save them from destruction? Would their insanity preserve the ship from driving? Would the anchor in the hold keep her from striking on the rocks? Now your reliance on the cargo of virtues in your hold is just like casting anchor down the hatchway. It is all a perfect delusion of Satan.

CAPT.—Well, but after all, a man can do no better than he can. No man ever heard me swear. I never take a drop too much. I always pay my men regularly, and treat them well. I endeavor to walk by

[16] Prov. xxviii. 26.

the golden rule, and do to others just as I would have others do to me.[16] What would you have more?

John.—Captain Good-enough, you make me ashamed for your ignorance. The most uninformed Sailor, that ever pulled a rope on board the King's ship, could teach you better. You can't deny that you are a sinner. I say then, again, what are you going to do with the burden of your sins? How will you have them pardoned? Let me tell you what a poor converted sailor once said to a messmate about faith in the Lord Jesus. I don't know, said he, that I can tell you what it is, or how to get it. But I can tell you what it is not. It is not knocking off swearing and drinking, and such like; and it is not reading the Bible, nor praying, nor being good. It is none of these; for even if they would answer for the time to come, there is the old score still, and how are you to get clear of that? It is not anything you have done, or can do; it is only believing, and trusting to what Christ has done. It is forsaking your sins, and looking for their pardon, and the salvation of your soul, because he died and shed his blood for sin; and it is nothing else. That sir, is a poor converted sailor's definition of faith, for he was taught by the Spirit of God, and knew what he knew from God's

[16] Matt. vii. 12.

Word and from experience. And just that faith you must have, that humble reliance on Christ, or you will die in your sins, and must be lost for ever.

Now while these words were speaking, a number of the crew had gathered within ear-shot, and Captain Good-enough, lifting up his eyes, saw them intently listening. Then did the devil, by means of the man's pride, take away the good seed that John was trying to sow in his heart; for he turned and said, If I were a poor drunken sailor, or any of my men, then might such a religion be good for us; but we be all good moral men, from the high and mighty town of SELF-RIGHTEOUSNESS, and we will not belie the credit of our birth-place, for 'tis an ill bird that betrays its own nest.

Then did John groan within himself, and said, If our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.[17]

But Captain Good-enough was not moved at all; so when they agreed not among themselves, they departed, after that Peter had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing

[17] 2 Cor. iv. 3, 4.

ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them.[18]

However, they departed not alone, nor without consolation; for one of the men, whose heart the Lord opened, that he attended to the things spoken[19] of Peter and John, begged so hard to go with them, and enlist in the King's ship, that having got Captain Goodenough's consent, which he was ashamed to refuse, after all that he had said, although very much mortified, they took the man with them, and gave him a place with their own crew, who received him joyfully. The man's name, aforetime, was Better-Late-than-Never, which now they changed, and entered him on the King's books, after much affectionate catechising and instructing of him, as Lost-but-Found. He speedily proved as apt and good a seaman as the best of them, and he had a great many curious and interesting things to tell of his former experience aboard the Good Works, and in the famous town of Self-Righteousness.

[18] Matt. xiii. 14, 15. [19] Acts xvi. 14..

It was already night-fall upon the deck, when they reached their own ship, and they soon lost sight of the Good Works in the darkness, though they thought they should see her again the next morning. But when the day broke she was no where visible, nor did they ever see or hear of her from that time. It was a solemn thing to have seen such obstinate blindness, and they all felt that it was only the Lord's wonderful mercy, that had kept them from just such fatal delusion, or had plucked one soul as a brand from the burning. In the evening watch that day they sang a hymn expressive of the danger:

There is a way that seemeth right,
The steps go on with ease;
And conscience slumbers, while the soul
Forsakes the path of peace.

A way that lulls the careless heart,
There's death upon the air;
The soul that sleepeth wakes at length
In anguish and despair.

There is a way that leads to death,
God hath the warning given;
And multitudes pursue that way,
Still dreaming on of heaven.

Then let me tremble at the Word
  That shows this danger nigh
And wake, and pray, and keep the path
  That leads to joys on high.

For God will teach the contrite mind
  The way of death to shun;
He ne'er will leave a praying soul
  By sin to be undone.

CHAPTER XVII.

NONE BUT CHRIST! NONE BUT CHRIST!

Well, my brother, said John the next day to Peter, as they were gazing towards the quarter whither their course lay, and watching the bright appearances that began from time to time to fill the horizon; this trusting in Christ is a deeper business than most men imagine, and I begin to think that a great multitude have but very superficial ideas about it.

Deep? answered Peter, It goes to the very inmost being of a man's soul, and carries everything before it; pride, self-righteousness, self-dependence, all a man's peculiar property it carries away. It brings down all high looks, and vain imaginations, and everything that exalteth itself against God, and brings every soul into captivity to the love of Christ.[1]

[1] 2 Cor. x. 5.

It is stronger than the strong man armed, and taketh from him all his castle, and his goods wherein he trusted.[2] It leaves him nothing that he can call his own, and what is better, leaves him willing to be stripped of everything, willing to owe everything to Christ.

JOHN.—But some are not so, but seem very unwilling to owe all to Christ, always keeping back part of the price, as it were, some foundation of self-trust or self-merit.

PETER.—Yes, and they that will have but half a Saviour, are most likely to have none at all. He must be everything or nothing. There cannot be in one and the same vessel such a cargo as Captain Goodenough's, and faith in Christ accompanying it.

JOHN.—Faith! There was not even the conception of it. The man evidently did not know what it means, and to say the truth, of the nature of good works he had no better imagination, notwithstanding the name of his vessel, and his own name.

PETER.—Did you ever hear or know of a more obstinate case? But there is never in all the world such blindness as that which seals the heart against Christ and his glory. And it holds on, sometimes, even till death, the man all the while feeling sure of salvation, till he marches up to the door, and hears

[2] Luke xi. 22.

the terrible voice of the King from within, saying, Depart from me, I never knew you.[3]

John.—This is a great wonder of sin, this blindness, but a greater wonder it is that any ever see; a wonder of grace, when it pleases God to shine into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.[4]

Peter.—True, most true is this, but men are very slow to learn, even when they have begun to learn; they often stop with the milk for babes, instead of pressing on to perfection. Sometimes they learn this mystery soon, sometimes not till very late, always only by the Spirit. Nothing else can teach it, and God's Divine Providence sometimes seems employed in vain upon men for years, without bringing them to it. I call to mind the case of a man of God, who was one of the King's ministers, or thought he was, a long time, without having seen this light. But one day he went to visit a woman of very great and true humility and piety, whose life everybody felt was that of one of the King's dear disciples, but who was then dangerously sick. Well, he set himself in his ignorance to endeavor to prepare her for death, and so he said to her, I doubt not but you will die calm and happy. But how so, and wherefore? asked the sick woman. Because, said the poor ignorant man,

[3] Matt. vii. 23. [4] 2 Cor. iv. 6.

your life has all been made up of a series of good works.

Oh what a stab of Satan was that! Then did the sick woman groan in spirit at the thought of her own unworthiness, and she sighed deeply, and turned her face towards the man, and answered him thus: If I die confiding in the good works that you have called to my recollection, I know for certain that I shall be condemned and lost for ever; but what renders me calm at this solemn hour is that I trust solely in Jesus Christ my Saviour.

Now this was what the minister himself had never yet done, what he knew nothing about, though he was thought to be a very holy man, and had been piling up his good works for years, to be accepted of God as his Saviour! But just think of the marvellous mercy of the Lord, and the many ways and means, and sometimes very despised and insignificant instruments, that he makes use of for his own glory, and to bring souls to the knowledge of it. From that time forth the man began to seek after Christ and his righteousness, and he soon found him, and preached him, lifting up Christ and his cross and his love and simple faith in him, and no more good works as the soul's saviour. And he afterwards said, when he told this history of the Lord's saving mercy to his own soul, that those few words from the mouth of a

dying woman who was reputed a saint, and who he thought was going to glory on her good works, opened his own eyes for the very first time. If that woman could not be saved by her good works, then he was sure that he could not by his. And now he began to find out Christ, and from the time that he trusted in him, he preached him to others, so that many others found him, who had before been in darkness.

JOHN.—Well, that was great mercy indeed, great grace. And sometimes those that struggle so long in the dark without ever finding Christ, love him better than others, and see him more clearly, and keep to him more closely, and talk about him more warmly, than those that knew him from the outset. Oh, the blessings that cost the most we always prize the most. There is nothing like having to go through storms to make a harbor precious. When a soul has been almost shipwrecked forty times, yea, has been every day going down into darkness and the deeps, then to come at once into a fair, safe haven, with the sky clear, and the sea as gentle as a baby, and the green and fragrant land all locking you about, Oh, then the land is sweeter than it ever was before. You think you will never go to sea again, except under the King's commission. Yet perhaps the very next voyage that offers, you'll be sorely tempted. But

what seaman was it that made that hymn in the dog-watch, for the King's honor?

In form I long had bowed my knee,
But naught attractive then could see
To win my wayward heart to Thee,
My Saviour!

Yet, though I had so long withstood,
Thou didst redeem my soul with blood,
And Thou hast brought me nigh to God,
My Saviour!

Through storms and waves of conflict past,
Thy potent arm has held me fast,
And Thou will save me to the last,
My Saviour!

And when the voyage of life is o'er,
I hope to gain the heavenly shore,
And never grieve thy goodness more
My Saviour!

PETER.—'Tis a sweet hymn, and whoever it was that wrote it, must have had a happy time, even in his dog-watches, for the presence and smiles of the King can make any place comfortable. Bnt a man is never happy, who is not happy in his mind. There's Captain Good-enough, with all his cargo, and all his certainty of finding a market for his wares, in the Celestial Country; do you suppose he is always at ease?

JOHN.—Why truly, I know not; but there are some men, whose strength is so firm, that they have no bands even in their death, no terrors, no plagues, no troubles, as other men.[5] Yet are they none the happier for that. For a man had better be in trouble and in terror all his days, than die in his sins. But I marvel that so much good and evil could be mixed together in the Captain's cargo. If Satan himself should sift it, he could not have it all.

PETER.—Well, I don't know about that. You would have to judge the heart about that, and God only can do it. But there was nothing good, unless there was good behind it, unless it came from good, and was put into the ship for good; and I doubt whether anything was put there, but just to make a trade for heaven. Now there be men that are always seeking self in all things, and your self-righteous men are of this stamp, for they do every thing either to be seen of men, or else to bribe God, but nothing out of love. But a man's very virtues are turned into vices, if they grow out of self, if he has no view but self-advancement in them. They are rotten, and it is abominable hypocrisy for him to offer them as virtues in any market, knowing as he does, that he would not have had them in his hold at all, but for selfish purposes. He never put them there because the

[5] Ps. lxxiii. 4, 5.

King commanded it, nor out of regard to his master, but just to drive a bargain with them.

Even that nice-looking box on board Captain Good-enough's ship, that was marked Kindness-to-the-Poor, and that ought to have been fresh and genuine, if any thing was, you would have found, if you could have opened it, either to have contained some smuggled contraband article from the town of Self-Righteousness, or else as full of worms as ever a box of figs or remainder biscuit after a long voyage.

As a man thinketh in his heart, so is he.[6] The intention and the purpose are everything, and a man may be intending to make a wrong use even of his virtues, and if so, then they are condemned and broken. You know a ship may be a good ship, but suppose it be discovered that she was built as a slaver, and is engaged in slaving, why then she is taken as a pirate. There are some things that are lawful, like the law itself, if a man use them lawfully,[7] but if he put them in the place of Christ, if he set out to make a saviour of them, if he mean to smuggle himself into heaven by them, then they are piratical, and must be treated accordingly.

Or if a man be making stepping stones of them, and instead of entering into the sheep-fold by the door, boosts himself up by means of them, to climb

[6] Prov. xxiii. 7. [7] 1 Tim. i. 8.

over some other way, the same is a thief and a robber.[8] Captain Good-enough was well-named Old Climb-up. Such a man may think he had good works to stand upon, yea, to climb upon, and he may draw up his ladder or his under-pinning after him into the sheep-fold, but if he had forty thousand such bolsters or beam-ends to rest upon, the more he has, the worse for him. Striking through the lubber-hole would be nothing to that.

John.—And yet he felt sure he was going on well and that all was right and safe. But the man's ignorance was surprising, and any man that has ever seen the King's Compass, or any true sailor's log-book, ought to have known better. But I have heard of men who knew so little about sea affairs, that they could not tell the mainbrace from the Captain's breeches. Captain Good-enough had a catalogue of *virtues*, but knew nothing about *Grace*. It is like carrying a cargo of topsails, but neither yards nor masts. And yet he must have been active in his way, for he could climb to the main truck without touching shrouds or foot-ropes.

Peter.—The King will not only have the right things done, but in the right way. A monkey might get to the mast-head by the running rigging, but a good seaman will go up the shrouds. There is never a true

[8] John x. 1.

virtue but faith in Christ must be at the bottom of it. Some men take their virtues as light lumber, that, in case of shipwreck, they may swim upon, as the soldiers that were with Paul got to shore on planks and broken pieces of the wreck; for really, though they think they trust Christ half way, yet they do not trust him at all. They pretend to have got under weigh, having all sail set, and the flag hoisted; but the anchor is down all the while, and they never will weigh it, unless they can first have assurance of a safe voyage. But that is a thing, you know, that the King keeps in his own hands, and will make no bargains beforehand, except with faith. But where there is faith, there is no desire for any bargain beforehand, and no need of any. The soul says, I leave everything with Christ, and Christ may do as he pleases; but I'll serve him, any way, come what may.

John.—Well, my brother, you speak in this according to the Law and the Testimony.[9] There is certainly nothing good, except the *heart* be good, and good works never yet mended a bad heart, any more than the waters of a stream can change the fountain. No man ever yet got a good heart, or ever will, but in Christ. All things else may be brought to God—gold and silver, prayers, penances, sacrifices, and

[9] Isa. viii. 20.

what not; but no good heart ever yet was brought to him, except through Christ. And so he saith, Christ in you, the hope of glory.[10] No hope of glory, except Christ is the soul of it. The meek and lowly spirit cometh no other way.

And so he saith, that to this man only he will have respect, even to him of a contrite spirit, and who trembleth at his word.[11] Yea, without this, and the humble faith in Christ that bears it up, he that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol.[12] Whereby God saith, that the very things commanded as duties, if done with a proud spirit—done without faith in Christ—done in reliance upon self-merit, are no better than sins; yea, they are dog's-neck duties, he that burneth incense to them, and cometh with them, burneth incense to an idol, and cometh to God with the idol of his own worship in his own hands. It is a terrible delusion, and may the Lord preserve us from it.

Peter.—Well, I sometimes think, terrible as it is, it is the last devil that is cast out. In this form Satan is always at hand to plague us, and the King himself does not reign supreme, till every high ima-

[10] Col. i. 27. [11] Isa. lxvi. 3. [12] Isa. lxvi. 3.

gination is cast down, as Dagon, and every thought brought into captivity to the obedience of Christ.[13] When our life is thus hid with Christ in God,[14] then, oh, then! we begin to be truly at peace and quiet. Yea, then is Christ in us the peace of God that passeth all understanding.[15] Then is self all gone, and heaven begins on earth.

But, as I said, if ever there was a man, in whom it was thus all gone, before the seal of death—before mortality itself was swallowed up of life,[16] I know not the man. Even Paul counted not himself to have attained to this, or become perfect, but only to be reaching forth, and pressing on, forgetting the things that were behind.[17] Nevertheless, he said, Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.[18]

So, the leagues of ocean we have passed over, we forget, and still every day have to cast all upon Christ as at the outset, and every day we need forgiveness, and every day the Divine Spirit must fill our sails, and waft us onwards; and if any time we

[13] 2 Cor. x. 5. [14] Col. iii. 3. [15] Phil. iv. 7. [16] 2 Cor. v. 4.
[17] Phil. iii. 13. [18] Phil. iii. 20, 21.

stop to consider our progress, and say, This is *ours*, as if we of ourselves had done some great thing in getting thus far; then is the Lord ready to smite us, and the wind is all taken out of our sails, because we give not God the glory; then, there is that villain, Pride, who is always the forerunner of Satan; for he smelleth for him, and leadeth him, as a pilot-fish doth the shark, ready to cut our shrouds for us, and give us a grievous fall. The life of self is our death; the death of self in Christ is our life; 'tis the last enemy that shall be destroyed. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. And thanks be to God, who giveth us the victory through our Lord Jesus Christ.[19]

JOHN.—Yea, brother, self hath as many lives as a cat, and pride hath the appetite of a shark, and will swallow everything. Grace itself disappears in the maw of that monster. Yet grace shall conquer him —shall swallow him, if we only hold on to Christ. 'Tis a sweet word of the watch, None but Christ! none but Christ! Have you not lain awake sometimes, thinking, Where is God, my Maker, that giveth songs in the night?[20] And then that word has

[19] 1 Cor. xv. 54, 57. [20] Job xxxv. 10.

come, as if booming across the deep, or borne on the wings of the wind from a distant vessel, None but Christ! none but Christ! Oh, 'tis a sweet sound! Then I say to myself, I can do all things through Christ that strengtheneth me.[21] I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.[22] Oh, those are precious words, Who loved *me*, and gave himself for *me!* Sometimes I say to myself, when Satan would take them away out of my mouth, Why may I myself not have them, as well as Paul? I am as big a sinner. Then Satan draws back, and the fear of death itself is conquered, and God seems to have given me the victory.

PETER.—Well, indeed, there is none other victory. And this is the victory that overcometh the world, even our faith.[23] This is the King's victory, in us, over the god of this world, and by this he will bring us off conquerors. Nothing but this can sustain us in life, nothing but this can comfort us in death. We must throw all upon Christ. A man that had been a faithful servant of God, as the King's Ambassador, once lay a dying, when he was visited by a dear and loving fellow-minister. This man, seeing him so near

[21] Phil. iv. 13. [22] Gal. ii. 20. [23] 1 John v. 4.

death, put the question to him, And what are you doing now, my brother? Whereupon he answered, "I'll tell you what I am doing, dear brother, I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of Free-grace."

JOHN.—Well, we've nothing else to swim upon, and even then, 'tis not our swimming, but his grace, that holds us up. We should as often dive down to the bottom, as swim upon the top, if it were not for that. And who is it that makes our weather for us? Who knows what is the best weather? Why, verily, we know not even what to pray for as we ought,[24] unless out of the same Free Grace his Divine Spirit teacheth us.

Now the time wore away in such talk with surprising rapidity, and if the days were as days of heaven, the nights that followed were still more lovely. For indeed no language can tell the glory of the starry sky above the ocean, as they now flew upon their voyage, nor the beauty of the sea beneath the waxing and waning moon; for they could follow its increase from the first silver thread of light, to the brilliance of the full orb, and then again as it slowly, gently faded from the sky. And when it was riding

[24] Rom. viii. 26.

in the heavens in silent majesty, it seemed to look down upon them, in the loneliness of the wide ocean, with a melancholy tenderness, as if appointed of God to watch over them. And those long, long lines of light, streaming from the furrows and liquid undulations of the waves, between them and the horizon, when the moon was an hour or two before setting; and at the horizon the whole ocean shining as if it were nothing but a sea of tremulous, billowy light, rolling into infinitude, so that if they could only be there, where the eye followed the glory, they could have sailed, without death or change, right into the expanse of heaven! So it sometimes seemed to them, and they were almost in an ecstacy of transport with such views. Sometimes the silence of midnight, under such a lovely sky, was broken by the notes of a hymn rising and floating in indescribable sweetness and melody.

Beyond, beyond that boundless sea,
  Above that dome of sky,
Farther than thought itself can flee,
  Thy dwelling is on high:
Yet dear the awful thought to me
  That thou, my God, art nigh:—

Art nigh, and yet my laboring mind
  Feels after thee in vain,

Thee in these works of power to find,
Or to thy seat attain.
Thy messenger the stormy wind,
Thy path the trackless main.

These speak of thee with loud acclaim,
They thunder forth thy praise
The glorious honor of thy name.
The wonders of thy ways;
But thou art not in tempest-flame,
Nor in day's glorious blaze.

We hear thy voice, when thunders roll
Through the wide fields of air;
The waves obey thy dread control,
Yet still thou art not there;
Where shall I find him, O my soul,
Who yet is everywhere!

Oh not in circling depth or height,
But in the conscious breast,
Present to faith, though veiled from sight,
There does his Spirit rest.
Oh come, thou Presence Infinite,
And make thy creature blest!

CHAPTER XVIII.

THE LAST ENEMY.

Now all through the day they had seen lovely strange birds flying, and sometimes alighting at the mast-head, and this, with the sight of some flowers of exquisite beauty among the sea-weed that came floating by, made them think that they could not be very far from land. And in the evening, when the sun set, it no longer went down straight into the ocean, but seemed to sink behind a towering cloud-ridge, which they knew might veil a continent, but whether of the Celestial Country, or of this, they could not tell. They kept watch all night, and compared their course and observations very earnestly and carefully with the chart, where they found it written, at the point near which it was evident they had now come, Thine eyes shall see the King in his beauty; they shall behold the land that is very far

off.[1] They also found, by references in their tables, such results of their calculations as these, For this God is our God for ever and ever; he will be our guide, even unto death.[2] Also, Thou shalt guide me with thy counsel, and afterwards receive me to glory.[3] Also, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness.[4]

In the morning when the sun arose, they thought they could plainly descry, behind the white cloud that still rested on the sea eastward, what seemed the flashing of light from glittering spires and domes, but they were not certain. That same day a sail was seen at a great distance, and as it drew near, it proved to be a sentinel-ship from the King to meet them, whose sign was an almond tree and a grasshopper.[5] There was a broad white flag flying at the foremast, and by the help of the glass they could plainly read these words, Precious in the sight of the Lord is the death of his saints.[6] Then did they both gaze long in motionless silence, for though the sight was beautiful, and the sea smooth and calm, yet an awe stole irresistibly across their souls, and a deep solemnity brooded upon them, not knowing what was to happen. Nor was it removed by the loving-kindness of the commander of this ship, although he was very cheer-

[1] Isa. xxxiii. 17. [2] Psa. xlviii. 14. [3] Psa. lxxiii. 24.
[4] Psa. xvii. 15. [5] Eccl. xii. 5. [6] Psa. cxvi. 15.

ful and encouraging both in his words and looks. He entered into sweet conversation with them, and told them that they must here wait the King's pleasure, which would soon be made known to them. He also showed them where they might safely drop anchor, for in the King's ship they were to go no farther. There is no more sea,[7] said he, though you have come all this long way through storms and dangers. But now the glorious Lord will be to you a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. And the inhabitants shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity.[8]

You have come, said he, all this way through deaths and sorrow and crying, with many changes and dangers; but now there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. Out of the earthly house of this tabernacle dissolving, you pass into the tabernacle of God, and God will dwell with you, and you shall be his people, and God himself shall be with you, and be your God, and God shall wipe away all tears from your eyes.[9] The sea also shall give up its dead,[10] and them which

[7] Rev. xxi. 1. [8] Isa. xxxiii. 21, 24. [9] Rev. xxi. 3, 4. [10] Rev. xx. 13.

sleep in Jesus will God bring with him.[11] At these words they were much comforted, and listened further to the man as he took them to their place of anchorage, and there bade them watch.

There is no safety, said he, till you put off this tabernacle. For even in these parts the great Pirate hath at times made his appearance; and why should he not, since whole fleets are sometimes convoyed by him to the last hour, and sometimes the King's own ships give him opportunities of attack here, that he never found all the way across the ocean. Therefore watch, for blessed are those servants whom their Lord, when he cometh, shall find so doing.[12]

Now the manner of the man was at times so exceeding grave and solemn, especially when he gave them this charge, that though both his countenance and his words were full of love, and he looked upon them with a face of joy, as if it had been the face of an angel, yet Peter and John could not help trembling, and their sins began to rise up before them, even those things that had been long forgotten, and because they lost sight, for a season, of the face and promise of the King, the thought of so soon standing before God caused them to shrink back with dread, because of their own unworthiness, although they had now so nearly gained the point after which they

[11] 1 Thess. iv. 14. [12] Luke xii. 37.

had been struggling. They tried hard to dismiss their fears, but unbelief would still be uppermost, and so it was a darker time with them than it had been for many days of their navigation. They did not then know that Satan was trying, even with a last assault, to throw them from the Rock Christ Jesus, and to make them look about for some other hope of salvation, even some comfort and assurance in themselves, and to make them unwilling or fearful even in the full view of their own guilt, to throw all upon Christ.

Now the man witnessed their perplexity, and pitied them, for he had not yet left them at their anchorage, and he could understand their trials, and knew the nature of this conflict. So he cried out, Why are ye fearful, O ye of little faith?[13] Wherefore do ye doubt?[14] Have ye played the man thus far, and will ye now give place to the fiery darts of the Wicked One? Remember ye not how it is said that the just shall live by faith,[15] and that ye are made partakers of Christ, if ye hold fast the beginning of your confidence steadfast unto the end.[16]

Oh Sir, exclaimed Peter, but what can we do? Will the Lord receive such sinful, vile creatures, without destroying us? for alas we have not been faithful to him, but exceedingly unprofitable.

[13] Matt. viii. 26. [14] Matt. xiv. 31. [15] Rom. i. 17. [16] Heb. iii. 14.

Then said the man, Did he receive you at first as great sinners or great saints? Had you ever anything to bring him but guilty hearts, to be renewed by his grace? If he received you as guilty lost sinners, was it not that he might be merciful unto you forever? Yea, the gifts and calling of God are without repentance.[17] What can you then say to these things? If God be for you, who shall be against you? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?[18]

Then said John, great sinners need great faith. Lord keep us from adding to all our guilt the last and greatest sin of unbelief. While we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him.[19] Yea, moreover, do we not remember the hymn we have so often sung amidst the roaring of the sea.

Begone, unbelief, my Saviour is near
And for my relief will surely appear,
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm.

His love in time past forbids me to think
He'll leave me at last in trouble to sink;

[17] Rom. xi. 29. [18] Rom. viii. 34, 31. [19] Rom. v. 8, 9.

Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through.

Determined to save, he watched o'er my path,
When Satan's blind slave, I sported with death;
And can he have taught me to trust in his name,
And thus far have brought me, to put me to shame?

Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song!

Now while they were speaking thus, it so happened that Peter was seated with gloomy downcast countenance upon one of the King's guns, and as his hand unconsciously played about it, he encountered the raised letters of the inscription which it bore, and turning his eye upon them, he saw them shining like the sun, IT IS GOD THAT JUSTIFIETH, WHO IS HE THAT CONDEMNETH? Whereupon the whole passage came into his soul as the lightning. Who shall lay anything to the charge of God's elect? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall shall separate us from the love of Christ?[20] Then was his countenance lightened, and his heart was glad, and he said. Though I walk through the

[20] Rom. x. 32–35.

Valley of the Shadow of Death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.[21]

Then the Captain of the King's ship took them by the hand, and pointed to the bright outline of the cloud that rested on the sea, and said, smiling, Be no more faithless, but believing.[22] Hath he not said, I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins? And this he saith, though he hath said also, in the very breath before, Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.[23] But O, there is forgiveness with him, and plenteous redemption,[24] and the blood of Jesus Christ his Son cleanseth from all sin.[25] For Jesus' sake all things are possible, and the great sweetness of your salvation is this, that it is all of grace, all of grace. When Paul himself was about anchoring in this roadstead, for the last will of the King, he said, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.[26] But the sight of his own sins at that time, and of himself as the chief of sinners, instead of casting him into despair, or filling him with gloom, in doubt and unbelief, only served to exalt and glo-

[21] Psa. xxiii. 4. [22] John xx. 27. [23] Isa. xliii. 24, 25.
[24] Psa. cxxx. 4, 7. [25] 1 John, 1, 7. [26] 1 Tim. i. 15.

rify his Saviour. It humbled himself indeed, and cast out all remnant of pride, if there was any left, but O how lovely, how glorious, how triumphant, it made the grace of Christ appear! Now what if your sins are great, if Christ's redeeming love and mercy are so much greater? Is it not so much the more to his praise? Wherefore let Satan accuse you as much as he pleases, even to his uttermost, (and you know that he is the accuser of the Brethren.[27]) that shall but exalt the Lord Jesus, and make him the more precious; let it not terrify you.

Sometimes the enemy sets hard upon weak souls, just at this very point, and makes life a burden to them, by the very terror of death; but that is unbelief; he never gains this advantage in any other way. Wherefore remember that the prayer and the plea with which you came into God's kingdom of Grace, are the very prayer and plea with which you must enter the kingdom of glory, For thy name's sake, pardon mine iniquity, for it is great.[28] Satan may tempt you to think, Oh if my sins were not so great, then might I stand before God with less terror! But what a dishonor to the King is that! Would you lessen the praise of his grace by pretending the smallness of your sins? Oh, no sin is small, and every sin must have cost the blood of Jesus Christ to redeem

[27] Rev. xii. 10. [28] Psa. xxv. 11.

you from it, even if that had been the only sin ever committed. But the very greatness of your sins is the power of your plea for redemption, coming in the name of Christ. Great sinners, you said, need great faith; but one sinner needs the same faith as another, and it is always great faith and precious, when a soul cometh to God, and crieth out, For thy name's sake pardon mine iniquity, for it is great. You see the prayer is not, as Satan would have it, Pardon me, for I am a little sinner; that would be a great lie to the King, and a great contempt of the power of his blood, and the freeness of his salvation; but, Pardon me for Jesus' sake, because I am a great sinner, whose only plea is that Jesus died for the chief of sinners. Here we rest.

Now when the man had finished these words of instruction and comfort, he left them for the present, having directed the ship to a secure position. Here then they lay at anchor, waiting the King's Word.

Sometimes it was tempestuous in the roadstead, for even here the Prince of the Power of the Air hath now and then dominion, and raiseth a great commotion among the waves of the sea; and it was said that the King might, of his good pleasure, permit this, as a last trial of the faith of those for whom he was pre-

paring a crown of glory. But often the weather was clear, calm, and delightful. Sometimes a thick veil of mist lay upon the whole region beyond this roadstead, or rather rose up like a wall or a curtain before it, and only now and then was partially broken away, so that they could see. Sometimes, when it was thus broken, there came flashes of light streaming from a great distance through the cloud-rifts, in which could be plainly discerned parts of that City that lieth four square, the building of the wall of which is of jasper, and the City pure gold, like unto clear glass.[29] Sometimes the foundations of the wall of the city were disclosed, even unto the twelfth and last, which was an amethyst, and then the gates could be seen, which were of pearl.[30] With the use of the King's glass, these things seemed very near when they could be seen at all, and the sight of them was ravishing to the heart, for there was a light round about them, full of glory, and it shone down even on the sea.

Moreover, in fair weather there were boats sometimes shooting forth with fruits from the land, foretastes, as they were called, for the refreshment of the King's seamen, after their long voyage. Also, they could sometimes hear songs in the night, as of persons in the air, but very near them; and in the day, it was sometimes the case, that celestial forms could

[29] Rev. xxi. 16–18 [30] Rev. xxi. 19–21.

be discerned, or what seemed to be such, walking in the edge of the clouds, where they rested on a glittering pearly beach, as on the shore of the ocean. And now it came to pass, that notwithstanding their seasons of darkness, they began earnestly to desire to be clothed upon, that mortality might be swallowed up of life, saying, one to another, He that hath wrought us for the self-same thing is God.[31]

But they were given to understand that still there was a bar to be crossed, where two seas met, and where the passage might be dark and rough, or it might be as smooth and shining as a summer's sea; but that would be according to the strength of their own faith, and the good pleasure of the King, whenever he should summon them. They were informed, also, that they would have to pass that place in an open boat, which, itself, would also disappear from them, as they crossed the bar. At this their spirits were somewhat damped at first, but there was no help for it, nor any other way of ever coming to the City. Sometimes it seemed as if they could have flown thither, but they were to wait the King's pleasure, neither could they take a step farther but by notice from him.

Now, being thus situated, the two men spent no little time in pondering the King's Chart, reviewing

[31] 2 Cor. v. 4, 5.

their log, and considering all the way the Lord had brought them. They comforted one another in much prayer, and in a mutual reminding of the King's great promises; for they rested only upon his infinite love, his cleansing blood, his sanctifying grace; and they said one to another, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would, as at this time, have told us such things as these.[32] And sometimes they would lean over the taffrail of the ship, and gaze towards the heavenly light before them, and say one to another, Even so, come, Lord Jesus, come quickly![33] Here the glass was of but little use to them, for it would not penetrate the cloud, except when there were the rifts that have been spoken of, and, moreover, they could see no farther from the mast-head, than from the deck.

How sweet it is to know, said John to Peter, that our times are in his hands,[34] and that he hath the keys of death and hell.[35]

Yes! oh, yes! exclaimed Peter. My soul cleaveth to his promises; for, oh, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.[36] Oh, the sweet power of his most precious

[32] Judg. xiii. 23. [33] Rev. xxii. 20. [34] Psa. xxxi. 15. [35] Rev. i. 18.
[36] 1 John i. 9.

blood! What should we do without that, at such an hour as this! What should we do without his dying love to rest upon, and his blood that cleanseth from all sin. And oh, how precious his own most comforting assurances. All that the Father giveth me, said he, shall come to me; and him that cometh to me, I will in no wise cast out. And again, No man can come to me, except the Father which hath sent me, draw him; and I will raise him up at the last day.[37] What precious security of life, from the Father and the Son!

John.—Yea, that *is* a blessed assurance, This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.[38] If the Good Shepherd had not loved his sheep, and determined to keep them, he had not laid down his life for them.[39]

Peter.—But he is an Almighty Redeemer, able as willing, and willing as able, to save to the uttermost all that come unto God through him.[40] How great and glorious the promise, I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is

[37] John vi. 37, 44. [38] John vi. 39. [39] John x. 11. [40] Heb. vii. 25.

able to pluck them out of my Father's hand. I and my Father are one.[41]

JOHN.—Oh, if we are *his*, no doubt we are everlastingly his. It is not *him* that my soul ever doubteth, or distrusteth, but myself. If I *should* be mistaken, it is for eternity. Lord, save me, I perish![42]

PETER.—That, dear brother, must be our last prayer, as it was our first. We are stripped, as at the beginning, and have lost all things but Christ, yet we have all things in him. Our fellowship is with the Father, and with his son Jesus Christ;[43] and the plank of Free Grace, on which we too may swim to glory, may venture death without fear, is just this, THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN.[44]

Shudder not to pass the stream,
Venture all thy care on him;
Him, whose dying love and power
Stilled its tossing, hushed its roar.

Safe is the expanded wave,
Gentle as a summer's eve;
Not one object of his care
Ever suffered shipwreck there.

Now when the time came for them to take their departure, it was, by the mercy of the Lord, a lovely

[41] John x. 28, 29, 30. [42] Matt. viii. 25.
[43] 1 John i. 3. [44] 1 John i. 7.

day, and they knew that the hour was come, because the King's boat was seen coming for them, with a white flag flying, on which was written the inscription, My flesh and my heart faileth, but God is the strength of my heart and my portion for ever.[45] Who or what guided the course of this boat, they could not tell, only now it was plain that they were to step down out of the ship, and be taken across the passage. So, as if an angel had them in hand, they felt themselves constrained to quit the long familiar deck, not without pain at thus leaving it, and they went down, something as Peter did of old, when he walked on the water to go to Jesus. But now it was not stormy, but on the contrary, the sea was so quiet, that the very undulations, on which the boat rose and fell, were like the breathings of a sleeping infant. So they were wafted along, and in a moment could no longer distinctly see what they were leaving, but the ship became dim, and then was gone from their sight for ever. But all the while the sea remained so quiet that they hardly knew when the bar was reached, and meantime a softly breathing melody rose upon the air, BLESSED ARE THE DEAD WHO DIE IN THE LORD,[46] which was still ringing, when a shining wave went over them, and the boat at the same time passed from under them, and was seen no more; and then they

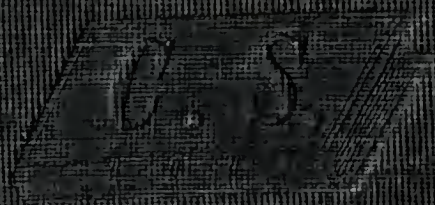
[45] Psa. lxxiii. 26. [46] Rev. xiv. 13.

found themselves with angels, rising as from a burial, having left their mortal garments in the sea. And even as they rose, they found themselves clad in white raiment, for it was thus that they were to walk with the King in white, being worthy.[47] They did not know when they were unclothed, nor how they were clothed upon, but it was plain now, that mortality was swallowed up of life.[48] And indeed the bliss they now experienced was so great, that nothing but an Immortality freed from sense could have enabled them to bear it. And they shone like the sun, so that the angels looked on them with ravishing joy, but they themselves with still greater amazement and ecstacy looked upon the angels. And so they went up to the City.

Firm as the earth thy gospel stands,
  My Lord, my hope, my trust
If I am found in Jesus' hands,
  My soul can ne'er be lost.

His honor is engaged to save
  The meanest of his sheep;
All whom his Heavenly Father gave
  His hands securely keep.

[47] Rev. iii. 4. [48] 2 Cor. v. 4.

Nor death, nor hell shall e'er remove
His favorites from his breast,
In the dear bosom of his love
They must for ever rest.

THE END.